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High Ideals

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1953-1955

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\$25,000 to assist in building a new church and educational plant;

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High Ideals

WINTER 1954

JANUARY, FEBRUARY, MARCH

VOLUME 23, NUMBER 1

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JOHN M. MANGUM
EDITOR

COVER PICTURE

FIRST PLACE WINNER IN THE INTERMEDIATE CONTEST AT THE LUTHER LEAGUE OF AMERICA CONVENTION, OXFORD, OHIO, IS 14-YEAR-OLD ALTA LESHER, CLEAR SPRING, MARYLAND. IN THE PICTURE SHE DEMONSTRATES TO DELEGATES HOW SHE USES HER TALENTS IN THE SERVICE OF THE CHURCH.

HIGH IDEALS is published quarterly by the Luther League of America, official youth organization of the United Lutheran Church in America. Publication office: Kutztown Publishing Company, 241 West Main Street, Kutztown, Pennsylvania. Editorial office: 1228 Spruce Street, Philadelphia 7, Pennsylvania. Prices: Single copies, 35 cents; single subscriptions, \$1.00 each per year; in clubs of ten or more, 90 cents each per year. Entered as second class matter at Kutztown, Pa.

AIM HIGH

(For Leaders)

It had been my intention to complete my editorial work on HIGH IDEALS without a final "swan song;" however, while sorting and cleaning out the folders in my filing cabinet preparatory to leaving, I found the carbon copy of a 1955 letter which may be of interest to you. It includes the explanation for the proposed new title of this publication. The following statements have more or less been the philosophy of this editor while publishing HIGH IDEALS:

1. Here, "Ideals" would imply goals, criterions; therefore, intermediates are encouraged to aim high by setting high standards and living by them: e.g. the Ten Commandments as a yard-stick, the Word of God as the Ruler of life. The contents would not be idealistic, but would encourage youth in this realistic world to live their best—a full life, a good life. This is possible through the grace of God and faith.

2. The topics would encourage intermediates to be above worldliness, petty thought and deeds.

3. The publication would challenge youth not to be satisfied with the status quo, but to seek improvement and growth. This would be done through:

- topics that develop Christian growth and leadership;
- helps to adult advisers;
- features such as suggestions for handcraft work, socials, projects; reports from activities of intermediates.

These comments are shared with you, the leaders of intermediates, in the hope that they may stimulate your thinking as you "aim high!"

MARY HELEN SMITH

September, 1953

In Appreciation

Although this issue of HIGH IDEALS carries the name of a new editor, the one person who has given the most hours to its preparation has been Mrs. Robert Sanders, nee Mary Helen Smith. This willingness to go beyond the limits of duty without a thought as to whether she would receive any personal credit has been typical of Mary Helen's three and one-half years as associate secretary of the Luther League of America and editor of HIGH IDEALS. Always she has been a cooperative member of the team that seeks to provide and direct the program of the United Lutheran Church's youth auxiliary.

Words of appreciation can be but a token of the gratitude felt by the Luther League of America executive staff for Mary Helen's unstinting efforts in editing HIGH IDEALS, in guiding the intermediate and evangelism programs, and in representing the Luther League on frequent and exhausting field trips.

JOHN MANGUM, Editor

*there's a
reason
why the church emphasizes
missions
during january*

Christmas After-Glow

SCENE: A committee meeting of immediate leaguers at the home of one of the girls.

TIME: Week between Christmas and New Year.

CHARACTERS: Linda, hostess; Judy, visiting friend; Ann, Ray, Don, leaguers; the pastor.

PROPERTIES: Copy of HIGH IDEALS for fall, 1953; dictionary, Christmas tree; use imagination for other details.

Linda and Judy are seated in the room. There is a knock at the door. Linda goes to the door.

LINDA: Hi, everybody. Come on in. Put your wraps here. I want you to meet my friend, Judy; she is visiting from Chesterton.

JUDY: Hello.

OTHERS: Hi.

LINDA: Just sit down any place. Who brought you over?

By Mrs. A. M. Knudsen

03 6

ANN: Mother. Pastor said he will take us home.

LINDA: He just called a few minutes ago to say he will be late. He has to make some hospital calls.

DON: Dad says Pastor ought to be two people the way he works.

ANN: But he always has time to help us kids when we need him. He's one swell fellow.

RAY: I'll say! He doesn't treat us like babies; he's a real friend. Say, that's a neat tree you've got.

LINDA: Thanks. We like it, and we had a lot of fun trimming it, too.

JUDY: I think Christmas time is so much fun. 'Specially cause we don't have to go to school.

RAY: Talking about school, weren't you surprised when Barbara Klein took the part of Mary in the Christmas school pageant?

LINDA: Was I ever? I don't think she's a very strict Jew, or she couldn't have done it.

ANN: She isn't very strict, but I feel sorry for her anyway because all her family ever does at Christmas is exchange presents and have parties.

LINDA: I like the presents and parties, too. But really I know what you mean. Our Sunday school teacher asked us once what we'd tell a boy or girl who had never even heard of Christmas. That was kinda hard cause we've known about Jesus and the manger and the shepherds as long as we can remember.

RAY: That reminds me of that league topic we had the other week about the girls who explained Christmas to a Chinese girl.

DON: Pastor had us write a paper for catechetical class on "What if Christ had not been born?" Boy, when I thought of that, it scared me.

ANN: Just think, no presents, no Christmas carols . . .

RAY: No Christmas trees. No Christmas stories.

JUDY: Not even the ones in the Bible!

DON: And, as Pastor explained to us, no Savior and no New Testament.

LINDA: Kids, I never thought of it just like that before. Wouldn't it be terrible?

ANN: Maybe one of the reasons we had that topic in league on the Church Year was to help us understand how important Christ is.

RAY: Could be. I remember that Advent comes just before Christmas as a season of preparation. Right after New

Year we have . . . oh, what do you call it? It begins with "E", doesn't it?

LINDA: Wait a minute. I'll get my HIGH IDEALS. (*Goes to fall issue from desk and pages through*

it.) Here it is, E . . . pi . . . Epiphany.

RAY: That's it. But what did we say that is?

ANN: I think the visit of the Wise Men had something to do with it.

JUDY: The Wise Men? They're in the Christmas story! Didn't they visit the manger about the same time as the shepherds?

LINDA: That's what I thought, too, until we were practicing Christmas carols in the choir. Mrs. Carlson told us that the Wise Men came after the shepherds. Even the ministers don't know just how long afterward. It was at least several weeks. They weren't Jews, either.

DON: They sure must have wanted to find out about that star, to travel all that way.

ANN: Don't you remember that missionary who talked in Sunday school said some of the people in other countries walk many miles to hear about Jesus.

DON: Guess I shouldn't gripe about walking nine or ten blocks!

RAY: We're lucky. But what does that word *Epiphany* got to do with

• • • • •
• "The human tongue is physically small,
but what tremendous effects it can boast
off!"

James 3:5
(Letters to Young Churches, J. B. Phillips)

• • • • •

Christmas and the coming of the Wise Men?

LINDA: Let's look it up in the dictionary. (*Gets one from the desk and reads definition. There's a knock at the door.*)

LINDA: (*Admits pastor*) Come in, Pastor. We're waiting for you.

PASTOR: Hello to all of you.

YOUNG PEOPLE: Hi, Hello!

RAY: We need your help. We're trying to find out just what Epiphany means. We looked it up but we need help on the definition.

ANN: We talked a little about it a few weeks ago, but I have forgotten just what you said.

PASTOR: Don't let it worry you. It means, "to reveal or manifest." But it's got to go way back to the Garden of Eden for the beginning of the story.

You remember that God gave Adam and Eve the very first promise of a Savior after they had sinned. Later, God chose Abraham to be the father of a people through whom He could send the Savior. You see, Abraham was really the father of the Jewish people. Through the years God dealt with the Jews in a special way and Christ was born a Jew.

DON: Somehow I never think of Christ as being a Jew. Seems like he belongs to everybody.

PASTOR: That's just it. He does belong to everybody. God's plan had always been to send His Son to be the Savior of the whole world. You remember how that is given in John 16: "For God so loved the world." Not just certain people, but the world.

RAY: The missionary said there are millions of people who don't even know anything about God or the Bible or Jesus.

PASTOR: That's true. And that's the reason we send missionaries all over the world. The Wise Men, who were not Jews, learned in just the opposite way: they themselves travelled to find Jesus. We call the time of their visit to the child Jesus, *Epiphany*. It means the showing or manifestation of the

Savior to the Gentiles.

ANN: Is that the reason we are having a missionary program in January?

PASTOR: Yes. Our Sunday school Christmas offering this year is going to be used for home and foreign missions, too. And the Luther League has a special emphasis on missions during the month. Also, you have been asked to help plan one of the programs for the School of Missions later on. We all can have a part in "showing forth" the light of Christ's love.

DON: Pastor, you've really helped us understand that word *Epiphany*. I see how close it can come to all of us.

JUDY: Yes, and how we can share in its meaning, not just by giving, but in the way we treat other people.

ANN: We can invite other kids to our church and league, too.

PASTOR: That's the spirit. Any more questions? If not, we'd better take care of our business.

LINDA: Mother has fixed us something to eat. Let's go to the dining room and talk while we eat.

RAY: Three cheers for your mother! Let's go.

ANN: I second that. I'm starved! Come on, all.

(Exit)

WORSHIP SUGGESTIONS:

(Purpose of the topic is to help Intermediates understand the meaning of Epiphany and its relationship to missions and their own lives.)

Hymn: "We Three Kings of Orient Are" CYH 22

Scripture: Isaiah 60:1-6; Matthew 2:1-12

Prayer: (write a prayer asking for God's help as you try day by day to show the light of His love to others.)

Skit

Questions for discussion:

1. What are some additional ways leaguers can "reveal" the Savior?

2. How is Matthew 28:19, 20 related to this topic?

Hymn: "We've a story to tell to the nations" CYH 268

Sentence prayers by the leaguers.

Close by reading together Psalm 67.

SUGGESTED READING: "The Other Wise Man," by Henry Van Dyke

If you are tongue-tied on a date, remember that no one was born with a "dating technique"

Questions for Daters

By Marjory Louise Bracher

NO matter when you begin dating, you run into questions for which you need answers. You aren't going to be satisfied to take just any answer that happens to be offered. You are looking for the *best* answers.

Does the church have answers for questions about dating? Not cut-and-dried, ready-made answers. But it does have the formula that will help you find your own answers, the best possible, if you are ready to make the effort.

Are You a Good Dater?

1. Do you enjoy telling your parents some of the things you do on dates?
2. Can you have fun with your date in a crowd?
3. Are you on time for dates?
4. Would you accept a date with a person you like even though that person is not popular with your crowd?
5. Do your parents approve of the person you are dating?
6. Do you always plan what to do when you have a date?

7. Can you refuse gracefully to do what you do not approve?
8. Does it embarrass you to let your date know you have to keep rules?
9. Do you lose your friend after one or two dates?
10. Do you neglect school work for dates?
11. Are you tongue-tied on a date?
12. Are dates a cause of arguments with your parents?
13. Do you think a date must end with a kiss?
14. Do you sometimes sneak an extra date?

The first seven questions should be answered "yes", the last seven "no". If you have three or more incorrect answers, ask yourself what you can do to be a better dater.

IF YOU AREN'T SMOOTH

Perhaps your trouble is that you don't know how to act. You are never quite sure what is proper—which side to walk on, when to open a door, when to stand, what to say. Maybe you are so self-conscious that you are even afraid to go to the drug store for soda. Or you never know what is the right thing to wear.

Remember that no one is born knowing



g any of these things. All of them
ve to be learned. And *anyone* can
rn them. There are two things to
; *find out what* to do, then *practice*.
You can get help from books, from
teacher, a friend, or your parents.
id you can help others learn.

WHEN IS IT A DATE?

Susie and her mother had agreed that
o dates a week with Jim were to be
ough. On Monday night they went to
movie with the crowd. Thursday was
holiday, and Susie went fishing with
n and his Dad. Then Jim had an un-
pected chance to get tickets for a Sat-
day night moonlight cruise. Susie's
other would not let her go—"You've
d two dates this week." Jim was mad.
e said, "Fishing isn't a date."

It doesn't matter what you call it.
ing together is what counts. That's
at you want isn't it? And that is prob-
ly the very thing your parents are try-
g to control. How many hours a week
you spend together?

YOU HAVE TROUBLE AT HOME

A good way to keep your parents from
king too many questions, is to tell them
fore they ask? If you tell your mother
out the grand time you had last night
(*not all the details*), she will be relieved

of some of her worries, and glad to hear
about your fun. Tell your Dad where
you are going and what time you will
be back before he has a chance to tell
you.

Ask your parents' opinion. Discuss
some of your plans with them. That will
make you seem more grown up, and it
will help them to break the years-long
habit of giving orders and advice.

It helps too, if you and your parents
read some of the same books about dat-
ing.

HOW DO I KNOW IF I SHOULD?

Doing things the way they used to be
done is not necessarily right. Doing just
what others around us appear to be do-
ing, will be both good and bad.

What can I take as a dependable
guide for my behaviour with the op-
posite sex?

**The Christian has one standard for all
conduct, and that is love. In doing what
is best for the other person we find our
own happiness. Nowhere is this more
true than in the relation of men and
women to each other.**

The ordinary rules of etiquette are
simply ways of expressing kindness,
thoughtfulness, and consideration for
others. It is always easier to *act* what we
feel. If we care for a person it is not
so hard to know how we should act
toward him. A kiss or caress may be an
expression of love. It may also be a
meanly selfish quest for pleasure. Be sure
of your motive. And remember that love
is often expressed in restraint and self-
control.

SUGGESTIONS TO THE LEADER

This program is based upon the question-
naire. In deciding whether worship should
come before or after the discussion, consider
these questions: Will it be difficult to make
the transition from a lively discussion to a
mood for worship? Will worship bring to
mind important ideals and principles to
guide the discussion?

Not everyone in your league is having
dates. Be careful that the discussion does
not become a showing-off of daters in front
of the non-daters. All of you will be having

dates some day, and all of you need to be thinking about these questions.

If possible, make copies of the questionnaire, enough for one apiece. Or write questions on a blackboard, or read them slowly. Distribute sheets of paper with space for numbers from 1 to 14. Each person writes yes or no after the number of the question. Answers are to be strictly private property.

Do the questionnaire as quickly as possible. Then go back and discuss questions.

Variations. Choose three or four questions you think will be most important to the group, and assign each to a certain person to make a brief answer. Example: No. 7—ask a girl to give suggestions. Ask a boy to do the same. Or have two give a demonstration.

Have the group make a long list of possible things to do on a date. How many of these have you tried?

WORSHIP SUGGESTIONS

Hymns: "Praise the Lord Who Made All Beauty," 97 CYH
"Blest Are the Pure in Heart,"
203 CYH, 274 PSB

"O Jesus I Have Promised," 2

CYH, 155 PSB

Bible Readings: Ephesians 3:14-17

Matthew 19:3-6

Romans 13:8-10

Romans 12:9, 10, 16, 17

Prayers: Write a prayer of thanksgiving for your homes. Study prayer 47, CYH, and write one to express the same thoughts in your own language. Or use prayer 21, CYH.

READ FOR YOURSELF

Life Adjustment Books: *

Dating Days

Looking Ahead to Marriage

Understanding Sex

Where Are Your Manners?

* Available from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Penna. Price: 40¢ each.

Judson T. Landis and Mary G. Lancelotti, *Personal Adjustment, Marriage and Family Living*. Written for high school students. Readable and practical in spite of the heavy title!

Amy Vanderbilt's *Complete Book of Etiquette*



PEN PAL PAGE

The following boys and girls would like to correspond with other intermediates of the Luther League of America. If you want a pen pal, write to one of them, or send your name, address, age, league and list of interests or hobbies to "Pen Pal Page" in care of HIGH IDEALS.

MARJORIE ANN MATECKI, 1435 South Ave., Toledo 9, Ohio. Age 13; president of intermediate league; interests: sports, reading, collecting post cards, skating and pen pals.

BONNIE JEAN LAMB, 518 Chapin Street, Toledo, Ohio. Age 12; secretary of intermediate league; interests: sports, reading, collecting paper napkins and pen pals.

"ROBBIE" FARIES (Miss), R.F.D. 1, Box 210, Salem, Va. Member of College Lutheran Church; interests: dancing, music, baseball, boxing.

ELIZABETH GILES, 100 E. Earle St., Greenville, S.C. Interests: horseback riding, sports, league work.

BETTY JEAN RHYMER, 1242 N. Main St., Greenville, S.C. Interests: animals, sports, league work.

BARRY TAYLOR, 110 E. Prentiss Ave., Greenville, S.C. Interests: sports, league work.

SPOTLIGHT ON FAMOUS MEN

Albert Schweitzer: God's Eager Fool

By Virginia Greever Plack

THERE you are! Trip him up!"
"Oh, you've missed him!"
"Now, you've got him!"
"They're down!"

From a safe distance the village boys
tily cheered their two struggling com-
pions. Albert, the minister's son, had
knee on George's chest, pinning him
the ground. "I knew I could do it,"
panted. "Size isn't everything."

Defeat came hard for George, who
s both taller and heavier than Albert.
I got broth to eat twice a week like
u, I should be strong as you are," he
unted his victor.

In a flash, Albert Schweitzer's boyish
de vanished and he was ashamed. It
s true, he was better fed and more
properly dressed than the other boys in
eir small village. But he tried hard to
elong", even going without some of
e things his family thought he ought
have and wear. Albert was always
e that—sensitive and thoughtful of
hers.

The Schweitzer parsonage was a
ppy home. Albert's father served a
rish in the village of Gunsbach, in
sace, a small land between France and
ermany. Children and parents to-
ther enjoyed summer picnics and win-
r evenings of music. Before he was
ght, Albert could play his own har-
onies on the piano and at the age of
ne he could substitute for the organ-
at church.

Even as a boy, he had a deep interest
people and all living things. Although
e enjoyed sports, he couldn't stand to
e a horse beaten or a bird shot or any-
ne hurt. One day he was deeply im-
pressed as he viewed a French admiral's
onument in Colmar. He could not for-

get the sad expression on the face of a
Negro on the statue.

High School Days

There was no high school in his vil-
lage, so Albert went to live with an aunt
and uncle in order to attend school.
They kept him on a strict schedule of
studies and music practice. His aunt
even thought it was a waste of time
for him to read the newspaper, until
one evening his uncle cross examined
him on the news of the day. Albert an-
swered the questions perfectly, and dis-
cussion of political affairs became the
usual thing at supper.

Albert was quite shy. In catechetical
class he had many questions about re-
ligion, and felt that "if God gave us
minds, He must have meant for us to
use them." But Albert was too timid
to question the strict pastor.

His music teacher thought he was
shy, too, because he could not seem to
let himself go when he played. One
day the teacher exclaimed, "Heavens!
You don't deserve to be given beauti-
ful music to play!" The next week Al-
bert practiced so carefully and played
so beautifully that his teacher began to
train him in the finer works of great
masters.

At school he learned how to study.
He became a great reader, deeply in-
terested in history and science, his fa-
vorite courses. He didn't like mathe-
matics, but he earned money for a bi-
cycle by coaching slower boys in the
subject.

To College—on a Bike!

In 1893, in Strasbourg, Germany, it
was considered improper for a minis-
terial student to go in for "new-fangled

inventions." But Albert had long ago learned not to bother too much about what other people thought. If a thing seemed right and useful, he did it. And so he went off to college on his bicycle. There was so much he wanted to do that he crammed his days with the study of music and philosophy.

Like so many young men today, Albert Schweitzer had to interrupt his schooling to serve a year or two in the army. Even then, he continued to study, especially the Greek Testament he carried with him.

His Life Work

One question kept hammering in his mind. "What shall I do with my life?"

Many times he had heard his father read Jesus' words: "Whosoever would save his life for my sake shall lose it, and whosoever shall lose his life for my sake shall gain it."

Albert decided to work as hard as he could on theology, music and the search for truth until he was thirty. Then he would try out some practical work to help unhappy and unfortunate people in the name of Jesus.

He became a university lecturer, principal of a theological college, preacher, great Bach organist and an author. All this time he was also trying out many practical ways of serving his fellow men, caring for orphans, visiting slum families, ex-prisoners, collecting money for the poor and doing other works of mercy.

After Thirty—What?

One evening he picked up a magazine from the Paris Missionary Society. Paging through it, he began to read an article about the Belgian Congo. It was not an ordinary article, for it told of all the cruelty and grief suffered by the natives at the hands of white men greedy for rubber production. The missionary society was appealing for workers to help the natives.

Albert Schweitzer—scholar, organist, theologian, author—grasped the magazine to his heart. Here was a call to relieve human suffering where there

was little help! It reminded him of the sadness on the Negro's face on the Colmar statue he had seen as a little boy.

His decision was made then and there. He would become a doctor and use his skilled hands to heal the sick and wounded, as well as to play and write beautiful music and thoughts.

His friends—and even his family—said he was mad.

Again he returned to school. For several years he studied medicine and surgery, giving lectures and concerts to pay his expenses for this study. His bride, Helene Bresslau trained as a nurse to help in this new work.

To Africa

From Alsace to the Belgian Congo was a long distance, and when Dr. and Mrs. Albert Schweitzer made the trip halfway down the globe, it was a slow and tiring one. Transferring from the ocean steamer to a flat bottomed river boat they sailed all day toward the interior through great tropical forests, the home of herons, osprey, and swinging monkeys. At Lambarene the new doctor and his wife were again transferred at this time to a long narrow canoe that would take them farther upstream to the mission station.

In a little bay stood smiling black folk, singing a welcome to the new missionaries. They were escorted to their four-room wooden bungalow standing on piles, twenty inches above the ground. It was a long trip, but the young couple were not too tired to be excited as they thought about the great work before them.

Mission of Mercy

The beginning was a humble one—a few shelves for the drugs, a white washed chicken house used as a consulting room and seventy cases of supplies. At first the natives were a bit timid, but in a short time they came to the doctor in great numbers. As he healed their bodies, he also told them of Jesus and His love which had sent him to Africa.

The years passed and the work con-

medical center grew. After World War I (during which the Schweitzers were interned as prisoners of war in Europe) the doctor toured Europe, giving lectures and concerts. Return to his beloved Africa, he rebuilt a hospital and again lost himself in service to the black man. Only on rare occasions does he leave his work, and when he does, it is usually to win new friends and support for the medical center.

Man of God

Albert Schweitzer has become known throughout the world as a great man. Honored by universities and governments, he holds degrees of Doctor of Philosophy, Doctor of Theology and Doctor of Music. But above all, he is known as a Christian missionary, rendering distinguished service to Equatorial Africa.

Even with all this fame and recognition, he returns to the African forests where he paints new tin buildings, feeds goats for their milk, sits in on Bible discussions and tends his patients. These are some of the ways he has put his religion to practical use in the name of Jesus.

VIDES TO THE LEADER:

If possible, secure some records of Schweitzer playing Bach organ music. A "collector" in your congregation may have one. Use these as parts of your worship period.

Hymn—120 (PSH), 275 (CSB)

Scripture—Matthew 25:14-30. (This could be effective with the use of five readers, the leader, the three servants to read the parable dialogue and the master.) Or read Philippians 4:8.

Prayer (see prayer for joyous service, page 29, PSH and model yours after it)

Topic

Questions

Hymn—280 (SPH), 387 (CSB)

Offering

Prayer-hymn—278 (SPH), 382 (CSB)

QUESTIONS

1. Besides his genius, what seems to be the outstanding characteristic of Dr. Schweitzer?

2. Does a person have to be a genius like Dr. Schweitzer to live an outstanding Christian life? Give a few examples.

3. What does it take to change a career after age thirty?

4. What do you feel should be at least three guiding points for you in deciding your life work?

EXTRA READING:

"They Thought He Was Mad," Eagle Book, No. 28, on Schweitzer. Order from Education Division, WMS, 1228 Spruce St., Philadelphia 7, Pa. (25¢)

THINGS TO DO

1. Have the Picture Map of Africa (Friendship Press), available from the Education Division, WMS, 1228 Spruce St., Philadelphia 7, Pa., price, 75¢.

2. Either have it colored by some of your group before your program and use it as a large wall map, or from this topic, start coloring and building this map with the excellent information that accompanies it. The border pictures can be placed as a flannelgraph as the information is discussed. This latter plan could be a whole evening's topic.

3. With a map or a globe, with pins or little Christian flags or Bibles on stickers or pins, mark the places mentioned in the life of Dr. Schweitzer.

4. Use the following list for a scrambled words game. Have papers and pencils prepared in advance—all "ready-to-go". Allow about five minutes for this game. All words pertain to Dr. Schweitzer.

rebtal	repolosiphh
zewsitcher	ginohatole
todroc	reoh
tinagzor	nichriast
duttnes	melbuh tanvers

(Answers: Albert, Schweitzer, doctor, organist, student, philosopher, theologian, hero, Christian, humble servant.)

5. Clip pictures, or mount them, or use the whole magazine of *Life*, May 4, 1953 to interest the young people in Africa today.

BIBLE READINGS

1. Psalm 1
2. Psalm 100
3. Acts 3: 1-10.
4. Joshua 24:14-, 15.
5. Matt. 25: 31-46.
6. II Tim. 2: 15.
7. Phil. 4:8, a good one to memorize.

Go "behind the scenes"

Are Mission

By the Rev. John L. Yost

LEADER: Tonight we have two out-of-town visitors. One is a missionary on furlough from Liberia, Africa; the other is a Secretary of the Board of Foreign Missions of the United Lutheran Church in America.

Missionary Gerald Currens has just returned home after his first term in Liberia. He has known Africa much longer than that, however, having been born there of missionary parents. He is one of our evangelistic pastors working among the Loma people far in the interior of Liberia. Missionary Currens, we are delighted to have you with us tonight. (Introduces person playing part of the missionary.)

Pastor John Yost is a graduate of Southern Theological Seminary and at the present time is in the offices at the Church House in New York City. He has served as a pastor in Virginia and Georgia. About 18 months ago the Board of Foreign Missions called him to be Secretary of Candidates and Secretary for Special Gifts. Pastor Yost, we are glad to welcome you to this meeting.

Also on the panel are three leaguers who are prepared to fire questions at the "experts" on foreign missions. Are the panel members ready?

ALL: Ready. Let's begin.

FIRST LEAGUER: Pastor Currens, what kind of people does a missionary work with in the field?



reign to You?

PASTOR CURRENS: In Africa we work with everyone from the President of Liberia to the smallest child in a village. Village and clan chiefs, as well as laborers, receive the attention of the missionary. Generally speaking, in Liberia the people we bring the Gospel to are poor, sick, superstitious and hungry for a new way of life.

FIRST LEAGUER: What do missionaries teach the natives?

P.C.: Of course, we teach them about Jesus. Often this means that we must teach them to read so that they can read the stories of Jesus themselves. Simplified explanations of the Lord's Prayer, the Ten Commandments and the Apostles' Creed are also taught. Some of our missionaries are translating the Gospels into the Loma and Kpelle languages.

SECOND LEAGUER: How does a missionary gain the confidence of the people?

P.C.: Their confidence is gained by the Christian love which the missionary shows for them.

THIRD LEAGUER: How do missionaries begin their work in a village or in a place where people have never heard of Christ?

P.C.: Getting a crowd to listen in Liberia is not a difficult thing. I go to the center of the village, ring a bell and the people come in great numbers, eager to hear what I have to say.

FIRST LEAGUER: What happens on a typical day in the life of a missionary?

P.C.: Of course, it's very difficult to answer that because no two days ever seem to be the same: A missionary's life is certainly varied. Anything can happen every day you're on the field—and it usually does.

As a pastor of a large parish, I have many congregations, preaching points and villages where Christian training is being done. I must keep in touch with them as often as possible. This means rising early before the hot African sun is too high and starting on a tour of villages. We ride for awhile over a very poor road in my jeep. Soon we come to a stream where the bridge has been washed out. The jeep is parked and we either ford the stream or cross it by way of a native built "monkey bridge." The rest of my journey will be on the foot path.

If I arrive in a village early enough I find most everyone there. Later in the day the men and women may be out "making farm." Then I have only the old people and children to talk to. My native Bible teacher who had been staying in this village for some weeks had been instructing a group of people. They are now ready for Baptism. First, I question the adults to make sure they really believe in Jesus Christ as their Saviour. Then a service is held. Baptism and the Lord's Supper are administered.

Of course, there are always many in the village who need medical attention. I give what help I can, tell others about our nearest dispensary, and see that the seriously ill are moved to our hospital if at all possible. This general pattern follows as I move from village to village. Many times it is too far by footpath to return home at night. We spend it in a jungle hammock and start out again early the next morning.

FIRST LEAGUER: That's quite a day!

P.C.: Remember, this is a typical day of a missionary in Liberia. In Japan, Malaya or some other mission field, it probably would be very different.

THIRD LEAGUER: How did you get to be a missionary?

P.C.: Through many different ways I heard God calling me to give my life to help carry the Gospel to others. I was born in Africa of missionary parents and I grew up in an African village. No one needed to convince me of the needs of Liberia or of the blessing which the missionary could bring to its people. I knew God was calling me to give my life in the same way he had called my mother and father and uncle and aunt.

PASTOR YOST: While he was still in school Pastor Currans notified the Board of Foreign Missions of his desire to be a foreign missionary. The staff secretaries then gave him help in selecting his courses of study. Even if you are in junior high—if you are interested in being a missionary—it is not too early to write to me for information. I am constantly writing to young people about missionary opportunities. Oh, by the way, my address is 231 Madison Avenue in New York (16) New York.

SECOND LEAGUER: Thanks, Pastor Yost. Maybe you'd tell us something now about the kind of preparation you need to become a missionary.

P.Y.: Sure enough. In most cases, of course, college comes first. Then, if a young man plans to do evangelistic work, he should plan on going to a seminary. Young women are usually given a year of Bible training, in addition to the regular training for their profession (which may be teaching or nursing, for example). We would advise you about particular educational requirements.

SECOND LEAGUER: Where do you get such preparation?

P.Y.: More missionaries come from our Lutheran colleges and seminaries than any other schools. Medical missionaries attend the schools of their choice. When young missionaries are ready to go to the field for the first time they attend an outgoing missionary conference. At this conference fur-

loughed missionaries and Board secretaries give a concentrated orientation for the work and life ahead of young missionary.

FIRST LEAGUER: How long do you stay on the field?

P.C.: At present, the terms of missionaries vary from 27 months to 1 and a half years. It depends upon the field. Furlough periods range from 6 months to one and a half years.

THIRD LEAGUER: Is it necessary to learn the language of the people?

P.C. and P.Y.: (together) Oh, yes. It surely is!

P.Y.: It is impossible to do effective work unless you can speak the language of the people. You are given this study as your very first assignment. Probably you will study the language right in the mission field.

THIRD LEAGUER: What are the different types of work a missionary does?

P.Y.: The opportunities are many and varied. For example, a man may be any of the following:

ordained pastor, teacher, school supervisor and administrator, engineer, practical builder, mechanic, electrician, medical doctor, agriculturalist, social worker, linguist, airplane pilot, business manager, bookkeeper.

Women, in addition to being wives of missionaries, may be:

evangelists, teachers (all grades), medical doctors, nurses, public health nurses, bookkeepers, linguists, school matrons, hospital administrators.

FIRST LEAGUER: It sounds to me like a missionary can do most anything, but the difference is, he does it in a foreign country . . . and for the Church.

SECOND LEAGUER: That makes sense, but I'm still not sure how you know you're supposed to be a missionary!

P.Y.: The call to foreign missionary service is no more spectacular than the call to serve in some other way. The Christian "Call" is essentially the r

nse to the forgiveness of sin through
rist. In other words, the way in
ch you with your whole life feel
mpelled to say "thank you" to God
he "Call." Such gratitude usually
s to God, "Lord, use me where I'm
ded *most*." A "Call" comes when a
ristian's *willingness* to serve any-
ere teams up with his specific *tal-*
s, and together they meet a definite
itual and physical *need*.

P.C.: If you're waiting for a special
on the shoulder or a bolt of light-
g to convince you this means *you*,
will probably be disappointed. God
s in many different ways and most
en it is through ways which are not
ctacular, but nevertheless real and
uine. Ask yourself these questions:

"Where will my life count the
most for the world and the King-
dom of God?"

"Has God given me the talent,
strength and courage to under-
take this task?"

There is a real possibility that in the
swer to these questions there is a
"call" to foreign mission service for
1.

LEADER: One more question, if you
l, gentlemen. What are the results
mission work? Is it worth the cost
men and money?

P.Y.: It is not always easy to judge
e results. Our purpose is to plant the
church, spread the Gospel and save
uls in Christ's name. We believe that
s is being accomplished, for many
e being added daily to the Church.
he joy and comfort which they ex-
perience through the Gospel is an evi-
nce that the Holy Spirit is using us
accomplish results.

FOR THE PROGRAM LEADER:

The questions used in this discussion are
ual questions submitted by Luther
aguers from several sections of the
L.C.A. They have been used as a guide
what teenagers want to know about
eign missions.

For your panel discussion, select the

questions which you think will be most in-
teresting to your leaguers. You may also
wish to ask for questions from the group.
If you do, be sure to have someone pre-
pared to answer, such as the president of
the Women's Missionary Society, the pas-
tor, or parish worker.

Secure the new pamphlet, "Shall I Be
a Missionary?" and other informational
literature by writing to the Rev. John L.
Yost, Jr. at the address given in the topic.

WORSHIP SUGGESTIONS:

Quiet Music (play hymn, "O Zion, Haste")

Call to worship:

"But how are men to call upon him
in whom they have not believed?
And how are they to believe in him
of whom they have never heard?

And how are they to hear without
a preacher?

And how can men preach unless
they are sent?

As it is written, 'How beautiful are
the feet of those who preach good
news!'"

Hymn—"Rise up, O men of God!" (first
stanza, only) 289,PSH; 243,
CYH

Scripture: Matthew 28:16-20

Hymn—"Rise up, O men of God!" (sec-
ond stanza, only)

Scripture: Isaiah 6:8

Hymn—"Rise up, O men of God!" (third
stanza, only)

Scripture: Romans 1:16, 17

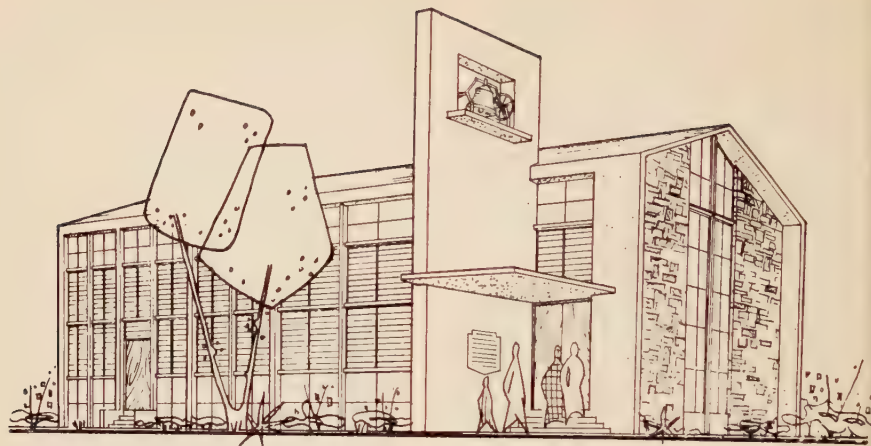
Hymn—"Rise up, O men of God!" (fourth
stanza, only)

Closing Prayer: read together Psalm 67
as a prayer.

Note to the worship leader:

The worship can be most effective if it
follows the presentation of topic and ques-
tions. The "leader" should read the call
to worship and announce the hymn stanzas.
One reader might read all of the Scripture
passages; or three readers, stationed in dif-
ferent parts of the room, could be used.
All reading should be done clearly and
slowly, with emphasis. It will be more in-
teresting to read the Scripture passages with-
out "announcing" them.

Try creating a worship center with
candles, the Bible and a world globe.



ARCHITECT'S DRAWING of the proposed Redeemer Church, Puerto Nuevo, Puerto Rico, current Luther League of America missionary project. Leaguers plan to have \$25,000 ready for construction of this building by 1955.

YOU

Have a Church in Puerto Rico

Missionary Day—January 31

By Frieda M. Hoh

"Hola, Lydia," says Nayda as she approaches FB3 in Puerto Nuevo.

"Que hay?" responds Lydia Sevilla, the president of the Luther League.

Such greetings are repeated as each new group of young people arrives for the meeting or as individuals come stepping briskly along the street. Soon there is a gay chatter of young voices as Raquel and Hector and Frances and Rafael and all the others get into a huddle and talk over the plans of the Luther League.

No doubt you are wondering by the time what FB3 means. Maybe I had better begin at the beginning. In Puerto Rico a housing development that is considered one of the largest in the world is being built. Where a few years ago there was nothing but swamp land, today is a modern housing area of 10,111 homes. And more are being built every month.

Each house is on a separate lot with a nice patch of ground around it. The homes are all constructed of concrete with flat roof tops and aluminum jalousies for windows. As little wood

as possible is used, because of deterioration from rain, storms, and termites.

Some home owners have already improved their houses by laying tile floors, adding a room or two in the back, laying out lovely gardens, and painting the houses in a variety of gay colors.

A four-lane highway runs through Puerto Nuevo and is called the Roosevelt Boulevard. A few other straight streets cross this avenue, but the majority of streets have neither beginning nor end and go around in circles. Just a short distance from Roosevelt Boulevard is the location of our Lutheran church in Puerto Nuevo.

Puerto Nuevo is laid out in city blocks with a network of streets (straight curved, winding, dead end, and otherwise). Each block has a combination of letters, such as DN, DO, DL, BQ, and so forth. The Lutheran property is on block FB. The number of the parsonage is 2, and the temporary church is at No. 3. The numbers start with any house on the block and go all around the block until you meet No. 1 again.

Imagine a newcomer like me trying

to find where members of the Lutheran church lived. After riding around for a while I would finally locate the B section, then hunt for the BS block, and finally locate the number I was looking



SUPERINTENDENT of the primary department of the Sunday school is like the woman in the nursery rhyme who lived in a shoe: "She had so many children she didn't know what to do." Above is pictured only a portion of the group that must be jammed into the limited space in the church auditorium every Sunday.



A TINY REMODELED HOUSE, left, is no longer large enough to hold Redeemer congregation. The parsonage, right, and an adjoining empty lot are used for Sunday school classes. The Lutheran League meets in the carport of the parsonage.



STANDING ROOM ONLY is left at Redeemer Church, Puerto Nuevo, every Sunday. In fact, many services some worshippers must stand outside the windows of the small temporary chapel. The organ above is Miss Frieda M. Hoh, author of this article.

for. Each block looks like one of those irregular shaped swimming pools.

TEMPORARY CHURCH

FB3 is at present a temporary church. It is one of the original homes with the inner walls taken out to make two fair-sized rooms. In one corner we have a portable altar and pulpit. And we have a very small electric organ on which many keys are silent. In this combined room we have all our church services, Sunday school, Women's Missionary Society sessions, and so forth. Because the Luther Leaguers decided to meet on the same evening as the women, the young people use the carport of the parsonage.

In December when I was assigned to Puerto Nuevo as missionary, there was only one Sunday school class, including nursery to adult. I got several women to help me and we organized five

classes. We now have over 100 children enrolled but no place to seat them.

On Sunday mornings the three members who have cars gather up the children and bring them to church. They go out for carload after carload.

Last Sunday a four-year-old left the group and stood on the hot sun porch, stretched out his arms, and gave a deep sigh. When I asked him to come in out of the tropical sun, he said, "Teacher, it is too hot in there." After the Sunday school hour the children must be delivered to their homes again.

ORGANIZE LUTHER LEAGUE

Several months ago our young people decided to organize a Luther League. They got a nice group together, and some of the members of the executive committee of the Luther League in Puerto Rico were present. A brother and sister were nominated for president

younger brother was asked which of two he would vote for.

That's the good part of a secret vote," he said. "I'll never tell them which one I voted for, so as to protect myself." We all laughed, and the sister at the election. She is Lydia Sevilla and is doing a fine piece of work among young people. (I am sure that some of you met Lydia and Nayda at the Luther League of America convention at Oxford, Ohio, in August. No doubt you heard Nayda say, "Hola, Lydia," and Lydia answer, "Que hay?")

I like the idea of having the Women's Missionary Society meet on the same evening as the young people. The young people—being young and always hungry—seem to have more social affairs and refreshments than the staid ladies, and they invite us to come over and share with them.

Just recently we celebrated the birthday of our pastor, the Rev. Carlos A. Torres. Leaguers furnished the program

and some of the eats. The women brought some of the food and the gifts. We made our pastor and his wife Life Members of the Women's Missionary Society and gave him a pectoral cross to wear. (As if he didn't have enough crosses to bear with all of us members.)

At the Luther League of America convention last August, the young people of the United Lutheran Church adopted the Lutheran Church of the Redeemer of Puerto Nuevo as its missionary project for the years 1953-55. Goal is to raise \$25,000 toward a permanent church building.

We hope and pray that in the hallowed walls of this future building children may find their Saviour and love him, youth be guided into the paths of righteousness and service, and the aged find peace and rest for their souls.

God grant his blessing richly and abundantly upon the youth of our Lutheran church and fill your hearts with joy in his service.

Worship Services

for use on

Missionary Day—Jan. 31

may be ordered free of charge

from

The Luther League of America

1228 Spruce Street • Philadelphia 7, Penna.

By Charles P. Cressman

HOW can you tell a Christian from a non-Christian? How can you tell a believer in Christ from a non-believer? How can you tell a disciple of Christ from one who does not follow Christ?

The answer is not easy. Sometimes you can't tell a Christian from a non-Christian! Here is a challenge. It stares us in the face. It makes a real demand upon each one who calls himself a Christian.

*You Should Be Able To Tell
the Difference*

Let's agree to this proposition: the Christian should be distinguishable from the non-believer. Today it is vitally important that people should be able to tell the difference. The world is in great need of Christian young men and young women. The world needs to see that there IS a difference. The world needs to be able to SEE the difference.

We who are Christians know that the example of a Christian life can speak more than any words to win others to Christ. The only Bible some people will ever read is "the Gospel according to you." That is, the only picture of God that some people will get is the picture of God as seen in your life. And, there are hundreds of people around you who are looking . . . searching . . . seeking . . . for God. Do you suppose that these people will find God by looking at your life? Will they come to know Jesus because your life has inspired them to come to Jesus?

Think of the joy that can be yours if you can lead a person to Christ! Think of the happiness that can come to that person when he or she comes to love and serve God. Can there really be any more soul-satisfying experience than to know that because people can distinguish you as a Christian they, too, become persons who leads a different life?

HOW CAN

Every Christian should

others can readily tell the difference

Take Your Religion Seriously

If Christians are to be distinguished from non-believers we must take our religion seriously. After all, if you cannot take your religion seriously it isn't much of a religion.

Our Christian religion is a way of life. Jesus said, "I am the Way, the Truth, and the Life. No man comes unto the Father but by Me." So, for the Christian, Christianity is THE way to live—as God wants him to live. Either we take it seriously and live God's way or we treat it lightly and fail to live God's way. There is no in-between. We are either Christians or we are not Christians. And, those around us must be able to tell the difference.

If we try to live as we believe—we put our faith into action—those around us will know it. They can tell. Take, for instance, a few examples.

YOU TELL?

*in such a way that
a follower of Jesus*

● HERE IS BILL. People can tell at he is a Christian by observing his bits. He has wholesome, clean, good bits. Bill leads a clean life. He is an athlete. He plays football, basketball and baseball. He has hopes of making the varsity next year.

Bill has good health habits. He is careful to keep in training. He takes care of his body. He does not abuse it by smoking, drinking, and keeping very late hours. Furthermore, he is not only a good sport; he is—even in a hard-fought game—courteous and respectful. People like to see him play because he plays a hard game. He has plenty of stamina; he never seems to “poop out.” Yet he has respect for the coach, and his opponents always praise him as a fair sport and a wonderful athlete. He always has a helping hand and a good word for the other fellow. There is no nasty word or hateful remark that

comes from his lips. He is a Christian.

People can tell.

Speaking of words and remarks, here is another good example. You can tell a Christian by his conversation. It is always well to remember this:

Words Are Windows of Your Soul

What you say—and how you say it—is important. People can tell whether you are a Christian by your words. In fact, the first look that people really get is through your words. When you say something, people get a glimpse into your true inner self. Therefore, by your day-to-day conversation people can tell whether you are Christian.

All teen-agers have their own peculiar type of “lingo.” In fact, at times many adults try to figure out exactly what they are saying. In addition to the teen-age lingo, some teen-agers get to using words that in themselves are not marks of a Christian.

In fact, no Christian would use those words.

● TAKE JANE, for instance. She is a member of the Luther League. She was just confirmed as a member of the church. Yet, if one were not a member of that congregation one would not know that she is—in name, at least—a Christian. The language she uses is definitely not Christian. She would be ashamed to say such smutty things in the presence of her pastor. In fact, she is careful not to use them when around her parents. Yet, when out with the crowd she wants to be “smart”; she thinks she can be one of the crowd by using words that are ruled out by Christians. At times when she is upset she swears “like a trooper.”

To take one’s religion seriously means to use words carefully. Proper names like “Jesus” and “God” must be used with reverence. The Christian does use these words, for as one prays one knows that it is one of the blessed privileges of the Christian to speak with the Heavenly Father. Thus, the use of such words in worship and prayer makes a difference. And people can tell!

Your Companions Make a Difference

Talking about the crowd, here is another way that people can tell if you are a Christian. Young people like to have friends. They need companions. The ability to have friends—to get along with people—is a valuable asset. This makes the choosing of companions very important.

People tend to become like those with whom they associate. A person is influenced by those around him. He has a tendency to desire and to act in the same way as his companions.

• TAKE JACK, for instance. Jack cannot understand why his parents object to the gang down at the corner. He wants to hang out with his gang. He thinks that what they do is funny. Yet his parents know that this gang hangs out at the corner all hours of the night. They make smart remarks to the girls as they pass by. They tell dirty jokes, drink and smoke. Everyone linked up with this gang is regarded as a "bad egg." Jack's parents want him to associate with a better group of young people. They urge him to attend Luther League and to meet and associate with Christian boys and girls. They know that through these companions Jack will be encouraged to live a Christian life. It does make a difference.

These are only a few examples. You can add many more, such as the Christian's positive attitude toward public and private worship, the Christian's use of his Bible, the habit of prayer, and many others. It makes a difference in your Christian living and people can tell!

Living By One's Convictions Is Not Easy

Now, let's face facts! To live by one's convictions—to take religion seriously—does raise some problems. It is

not easy. There are always those people who do not live by their convictions. In fact, there are some who will place road-blocks in the way of your Christian living.

This, however, need not discourage you. In fact, it is a challenge to rise above the remarks and life of the crowd. Jesus Himself said, "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

To live by one's convictions is not easy. It is hard to face the laughs, the remarks, the sneers of those who do not share your convictions. But it is through this type of persecution that your faith is tested. If you hold to your beliefs you find your faith becoming stronger.

Out of this struggle—with the help of God—comes the victory which brings joy and life abundant. When you win this victory, people can tell you are a Christian!

OUTLINE OF PROCEDURE:

1. The leader to present the topic can ask the question, "How can you tell when a person is Christian?" Let the young people answer ways in which people can tell. Bring them to realize that the world needs to be able to tell the difference.

2. Select a panel of three or five young people to give examples of how people can tell the difference between a Christian and a non-believer.

SCRIPTURE READINGS:

Matthew 5: 8-16; Matthew 10:24-33
John 8:12-19; John 15:18-27; James 1:22-27.

HYMNS:

Use any of the following:

"Through good report and evil"; "Jesus still lead on"; "May we Thy precepts, Lord fulfill"; "Since Jesus is my Friend."

• "Religion that is pure and genuine in the sight of God the Father will show itself by such things as visiting orphans and widows in their distress and keeping oneself uncontaminated by the world." James 1:27

(Letters to Young Churches, J. B. Phillips)

oria Crooks gives tips for



"MR. PRESIDENT"

Rules of the game are basic for basketball and
baseball...and league business meetings

IMAGINE your feelings if your basketball team were tied 27 to 27 in the final moments of the game, and then a player from the other side broke the rules and regulations approved for the game, in order to make a goal for his team! Your temper would rise sky high, and no doubt you would be thinking, "They aren't playing fair!" "That's not right!"

How very true it would be. 'Rules of the game' are basic for basketball,

football, baseball, tennis. They are also necessary for your Luther League business meeting. Often when someone mentions parliamentary procedure, we shudder in our boots and think that definitely marks it as "dry, boring, and strictly for the birds." Such isn't the case, though. You should take the trouble to know just how to conduct, or if you are not the president, how to participate in a business meeting. It *can* be fun.

As in any sport, the rules protect the minority. You do not play ball until you know the rules and then you as well as everyone else have an equal opportunity to rack up points for your side. In a business meeting, each person should have equal opportunity to have his say and have his ideas considered by the entire group. Good parliamentary procedure is fair to the minority as well as the majority.

LEARN NOW

In our scripture reading, we heard the story of Jesus, just twelve years old, saying that He must be about His Father's business. That is your age, perhaps some a little older. Jesus had chosen not to go home with his parents, but to stay in the temple. Even at this early age, Jesus was learning and also teaching. As we read more, we are told that Jesus did go on home with his parents and, "He increased in wisdom and in stature, and in favor with God and man."

God gave us a precious gift in Jesus, a perfect example. We know that at the age of twelve, Jesus was increasing in wisdom. So are you! Nine months of every year find you in school, each Sunday finds you in Church and Sunday school, and now you have become a leaguer. All of these things provide educational benefits to you.

Luther League has often been called a workshop. It is a place where a young person can try to do things for himself. Jeeps, the first time you have a topic by yourself is enough to make all sorts of things happen in your stomach, but the second time it's not so bad. Each succeeding time finds you doing it better and better.

The same is true of conducting a business meeting. Here you are learning to put into practice some of the things you are learning in school in English or speech class. L u t h e r Leaguers who are older than you look back with thanksgiving to the experience gained in league. No one can tell

you that, but you will know in a few short years just what this means.

LUTHER LEAGUE BUSINESS

To do the best we can is always a high aim. Surely God's business needs to be handled with this high resolve. Luther League consists of our education, our life's service, and our mission to others. That is most certainly "God's business." Committees are appointed in league to accomplish certain phases of this business. Each member can't do well *all* of this business, so we divide the work, each doing his share. This is one reason for a business meeting, so that everyone can hear the reports of committees and know what the group as a whole is doing.

It is the President's duty to call the meeting to order and preside during this session. It is also the duty of each member present to be an intelligent participant in this meeting. We teach the smallest children that they must be quiet when someone else is talking. Older folk, we owe to our presiding officer the respect of a closed mouth and open ears. This is a common courtesy sometimes shamefully neglected.

TAP! TAP!

The sound of the gavel is our call for attention. It is the signal from the president that he is calling the meeting to order. If you do not have a gavel in your league, ask one of the fellows who likes woodwork to make you one. He'll be glad you asked him, and it will help during your business meetings.

Much is expected of Mr. President. To him falls the duty of meeting with the officers to outline and discuss future plans for the organization. The group will often have things to suggest that the membership should consider. Mr. President will have met with the group prior to each meeting. When he taps the gavel for attention, Mr. President has a written outline of each subject throughout the meeting. It might look something like this:

the meeting to order (three taps of the
el can do this)
ions (This is God's business, let's ask His
dance)
me to guests
ng of Minutes
urer's Report
ts of Committees
inding Committees (Evangelism, Mission,
rogram, etc.)
cial Committees (Lenten project, Easter
etc.)
ished Business
Business
urnment
ng prayer

he president calls for each item
business and it is his responsibility
keep the meeting moving along. If
r business meeting seems too long,
may be that it is! Mr. President
uld guard against idle conversation
ng over the meeting. He can re-
d the group of the item of busi-
being discussed and ask that the
ussion be limited to this topic.

everyone attending the meeting
uld distinctly hear all discussion and
n motion; therefore, any member
aking a motion should stand in order
t he is heard. He should address the
sident and be recognized before stat-
his motion. It is not necessary to
to second the motion. Mr. President
uld always state the motion in full
ore calling for a vote.

Mr. President is the guide through-
the meeting. He should not hesi-
e to ask either the advisor or the
tor about anything on which he is
zzled. Perhaps you will have a situa-
n arise when you really do not know
at to do. Don't just "muddle"
ough; call upon those folks who are
re to help you, the pastor and ad-
ors.

Luther League business meetings can
interesting and peppy. YOU must
that they are this way. Your atti-
e means much. Each member must
alert and active, participating more
n just by cracking his bubble gum!
the Lord's work in a business-like
y, and you will find the accomplish-

ment much greater. Whatever you are
doing, do it "as unto the Lord."

TO THE LEADER:

The only way to learn parliamentary pro-
cedure is to practice it. Arrange with either
your pastor or advisor to conduct a sample
business meeting according to suggestions
given in the topic.

You might act as Mr. President and
have the pastor or advisor take notes dur-
ing your business meeting to see how many
things he could find that were wrong. A
discussion as to the correct way these things
should have been done will prove interest-
ing and helpful. Don't hesitate to go all
out on this sample meeting: notify some-
one ahead of time to write the minutes,
then see if you can correct them in some
way when they are read; have someone pre-
pare a committee report that carries a rec-
ommendation to be acted upon; have some-
one posted to make a motion while there is
already one motion on the floor, then call
the second motion out of order. Follow a
guide of parliamentary procedure and help
your leaguers learn to conduct a complete
business meeting.

ADDITIONAL READING:

"If I Were Luther League President"—LLA
leaflet

"Robert's Rules of Order Revised"—from
your library

"Parliamentary Procedure at a Glance"—
from your library—(O. Garfield Jones)

WORSHIP SUGGESTIONS:

Scripture—Luke 2: 41-52

Hymns—"O Thou Whose Feet Have
Climbed Life's Hill"—Page 258
CYH

"Lord, Speak to Me, That I May
Speak"—Page 260 CYH

"Just As I Am, Thine Own To
Be"—Page 231 CYH

Prayer:

O God, our Heavenly Father, lead us in
the ways of truth. Grant that we as young
folks may acquire the skills of living, dis-
cover more of wisdom and truth, and grow
stronger in faith. Help us to diligently be
about our Father's business. Whatever we
are doing, whether it be study, business or
play, may we do it as unto the Lord. Grant
us courage to think. Hold us close to eternal
facts. As long as we live, let us be learners
in Thy school; in the name of Him who
said, I am the Truth. Amen.

Teach Us to Pray

God listens to us more carefully than
even our mother and father

SEVENTY words of power! No religious service ever could be complete without them. They are the simplest, most meaningful, most beautiful words ever given to men. All Christians use them—Protestants and Roman Catholics, white, yellow and Negro. The words never change. What are these seventy words of power?—the Lord's Prayer.

Do you remember how it all happened? The disciples had been traveling with Jesus throughout the Judean country. They had seen Him heal the sick, restore sight to the blind and raise the dead. They had heard Him teach the multitudes, and always He prayed. You recall reading in the Bible that "Jesus went himself apart—and prayed." Prayer changed Jesus; it gave Him new strength and power. Luke tells us that one day, just as the Master completed His prayer, a disciple said to Him, "Lord, teach us to pray, as John also taught his disciples."

(At this point a Leaguer reads Luke 11:1-4)

Many of you are saying—"Oh, I have said that prayer hundreds of

times. I know it by heart. I can't even remember when I learned it!" BUT do you *pray* it or *repeat* it? Jesus gave this prayer to the disciples in simple sentences, with pauses between them, so that the mind could dwell on each word spoken. The Lord's Prayer is a pattern for us to copy when we talk to God.

All prayer should be addressed: *Our Father, who art in heaven.* God who dwells in "a place of perfection" and yet among us, loves us like a Father and cares for us all alike. He created the world, breathed into man the breath of life, and placed in man a soul.

Hallowed be thy name. God's name is Holy because He is absolutely good. It should never be taken in vain.

Thy kingdom come; thy will be done on earth as it is in heaven. The final judgment will come, but only God knows the time and place. When we pray "Thy kingdom come" and "Thy will be done" we are asking God to help us live clean, pure lives, and obey His will so that men on earth may know and have the peace of God.



hearts. God has a purpose and for each one of us. That is why put us here on earth. As we become God-like we spread the Kingdom of God right where we are. Are you a bit of heaven, in your home and church and school?

Give us this day, our daily bread. Our Father, knows that we need food and food, clothing and shelter. He clothes the beasts and birds and fowls, and provides them with everything they need, He will do even more for you.

of the loaf is the snowy flour, and back of the flour the mill, and back of the mill is the wheat and the shower, and the sun and the Father's will.

and forgive us our trespasses, as we forgive those who trespass against us. Trespasses mean sins. We sin every day. Ask God to forgive us. But if we do not forgive those who harm us, neither will our heavenly Father forgive us. Forgive others, so that God may forgive you.

Lead us not into temptation but deliver us from evil. No matter where we

go or what we do there are always temptations to do wrong. It is much easier to do wrong than to do right. Thus we ask God to give us the strength to do good rather than evil.

For thine is the kingdom and the power and the glory. The heavens belong to God. Sun, moon, stars and air . . . the sea and the mountains . . . and the beauty of the flowers—all reflect His power and glory.

For ever and ever. God—always, ever and eternal.

ARE YOU IN A CONDITION TO PRAY?

If you pray this prayer and it does not stir your soul or make you feel different inside, something is wrong. You may be like Fulton Oursler when a lad. One spring morning when he was a small boy, his mother dressed him up in his best clothes and warned him not to leave the front steps. "We'll be walking over to see Aunt Gin," she promised. He waited obediently until the baker's son from the corner shop came along and called him a sissy. Then he sprang from the steps and whammed him on the ear, and the baker's son shoved little Fulton down into a mud puddle. The front of Fulton's white blouse was splotted with ooze and slime and his stocking had a bloody hole at the knee. Hopelessly, he began to cry.

But his grief was stilled at a sudden tinkle of bells. Down the street came a peddler, pushing his jingling green car—"Hokey pokey ice-cream, one cent a piece." Forgetting his disobedience, Fulton ran into the house and begged his mother for a penny. Never could he forget her answer: "Look at yourself! You're in no condition to ask for anything."

That may be your trouble. Often, when we ask for help from God, we need to take a look at ourselves; we may be in no condition to ask Him for anything. Take a look at yourself. Is your soul dirty? Have you had a fight with the boy next door? Are you jealous of your girl friend? Have you disobeyed

your parents? Remember, in the Lord's Prayer we pray, "Forgive us our sins as we forgive those who sin against us." Forgive others, then ask God to forgive you.

ARE YOU PRAYING FOR THE RIGHT THINGS?

Perhaps you pray like Huckleberry Finn:

"Miss Watson she took me in the closet and prayed, but nothing came of it. She told me to pray every day and whatever I asked for I would get. But it warn't so. I tried it. Once I got a fishline, but no hooks. It warn't any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way.

"I set down one time back in the woods, and had a long think about it. I says to myself, if a body can get anything they pray for, why don't Deacon Winn get back the money he lost on pork? Why can't the widow get back her silver snuffbox that was stole? Why can't Miss Watson fat up? No, says I to myself, there ain't nothing in it. I went and told the widow about it, and she said the thing a body could get by praying for it was 'spiritual gifts'. This was too many for me, but she told me what she meant—I must help other people, and look out for them all the time, and never think about myself."

Jesus said, "Ask and ye shall receive." Praying to God is talking with God. Talk to Him like you would to your mother or dad. Since our God is One "unto Whom all hearts are open, all desires known, and from whom no secrets are hid," He will hear every prayer you utter. He will answer your prayer—not always the way you want it answered—but always the best way. He will give you more than you ask for. Try it and see!

SOMETIMES GOD SAYS "No"

Remember, you pray in the Lord's Prayer, "Thy will be done." Sometimes God says "No." St. Paul had been afflicted with what he called "a thorn in the flesh." Many and varied have been the guesses of New Testament scholars respecting this affliction. Some think it may have been defective vision; others a recurrent form of malaria, or even epileptic seizures. But the identity of this obscure malady probably never be discovered. We know, however, that it caused the Apostle great humiliation, and, in all likelihood, severe pain.

On three separate occasions St. Paul asked the Lord that he might be freed from this evil thing, but the "thorn in the flesh" remained. He tells of his experience in the twelfth chapter of 2 Corinthians: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee." The Apostle's prayer did not go unanswered. Instead of the physical healing which he had prayed, God gave him a mighty accession of spiritual power.

GOD ALWAYS ANSWERS

God's plan for your life may be different from your own. It is hidden within you just as the oak is hidden within the acorn, or the rose within the bud. Some prayers are answered the way you want them, others answered in a totally unexpected way. Some answers may take months, even years. God doesn't work in a hurry. I am of this you can be sure: a prayer that is in keeping with God's plan for your life will be answered.

"I know not by what methods rarest
But this I know: God answers prayer;
I know not if the blessing sought
Will come in just the guise I thought
I leave my prayer to Him alone
Whose will is wiser than my own."

I cannot tell you how God, the Creator of the earth is able to transform life from weakness to power. But this I know, I am a different person when

daily. So will you be! Ask God
tell God . . . give your life to God.
an do more with it than you can.

DEVOTIONAL HELPS

o Worship: O come, let us worship
and bow down.

Let us kneel before the
Lord our Maker.

sted Hymns: Before Thy Throne, O
God, We Kneel, CYH
289

My Faith Looks Up to
Thee, CYH 200

Behold us, Lord, a little
Space, CYH 297

Sweet Hour of Prayer,
PSH 239

Lord, teach us how to
pray aright, OSB 279

nsive Reading: Psalm 141 or 143

ture Lesson: 2 Corinthians 12:7-10 or
St. Luke 22:39-46

r: Dear Father in heaven, we Thy
children ask as did the apostles—
“Teach us to pray.” Help us to
wait sincerely and patiently for
the still small voice of the Spirit.
We know that the Holy Spirit is
working out the answer to our
prayers deep within us. If we will
yield our whole selves to Thee,
that Light unto our path will come.
Only as we give ourselves to Thee
can we learn to know Thy plan
for our lives. In the Name of
Christ we pray. Amen.

QUESTIONS FOR DISCUSSION

Why do many Protestant groups pray
“forgive us our debts as we forgive
our debtors,” rather than “forgive us
our trespasses as we forgive those who
trespass against us”?

Is it necessary to close oneself in a
closet to pray?

Why does God not hear our prayers
or the Lord's Prayer when they are
just “vain repetition”?

Why is it necessary for God sometimes
to say “No” to our prayer requests?

QUESTIONS TO THE LEADER:

his program can be given greater im-
s by having before the group, as a
al aid, some large picture of Jesus pray-
—perhaps the familiar one of Jesus in
Garden of Gethsemane. This picture

would be effective especially with the scrip-
ture passage from Luke.

Have a reader, other than the program
leader, to read the Lord's Prayer from the
Bible as printed in Luke at the appointed
place, and also read the lines of the Prayer
in the program. Have a second reader give
the explanations as listed.

If the leader wishes she may substitute
the following explanation called, “Amos'n
Andy Explain a Prayer”, instead of the ex-
planation of the Lord's Prayer written in
the program. Use two leaguers, bending
over a cradle. One reads the words of the
Prayer from the open Bible, while the other
gives the explanations to the child.

AMOS'N ANDY EXPLAIN A PRAYER

(Taken from *Guideposts*, December 1949)

On Christmas Eve, once again as he
tucks his daughter “Arbadella” to bed,
Amos will give the gentle childlike explana-
tion of *The Lord's Prayer*.

Our Father, which art in heaven—dat
means Father of all dat is good where no
wrong can dwell:

Hallowed be Thy name—dat means,
darlin', dat we should love an' respect all
dat is good:

*Thy kingdom come, Thy will be done,
on earth as it is in heaven*:—dat means,
darlin', as we clean our hearts of all hate
an' selfishness, an' fill our hearts with love,
de good, de true, and de beautiful, den
earth will be like heaven.

Give us this day our daily bread:—n dat
means to feed our hearts an' minds wid
kindness, love an' courage, which will make
us strong for our daily task.

*And forgive us our debts as we forgive
our debtors*:—You remember the Golden
Rule, don't you, honey? Well, dat means
we must keep de Golden Rule an' do unto
others as we would want dem to do unto us.

And now it says, *Lead us not into tempta-
tion but deliver us from evil*:—dat means,
my darlin', dat means to ast God to help
us do an' see an' think right so dat we
will neither be led or tempted by anything
dat is bad.

*For Thine is the kingdom, and the
power, and the glory forever, Amen*.—dat
means, darlin', dat all the world, an' evy-
thing dat's in it, belongs to God's Kingdom
—evything—your mommie, your daddy,
your little brother, your grandma, you, an'
evybody—an' as we know dat, an' as we
act as if we know it, dat my little girl, is
the real spirit of Christmas.

The church has a sign language you can easily read

Church Codes



By Benjamin Bedenbaugh

HAVE you ever thought how large a part symbols play in your everyday living? The red light that tells you to stop that bike or car and wait . . . the crossed boards that warn you that there is a railroad crossing just ahead . . . the red, white, and blue sign or pole that tells you that a barber shop is close by . . . the toot of the horn that shouts to you that your boyfriend is outside ready to show you to the movies . . . the handclasp of friendship that you share with those you hold dear.

Even as you read or hear these words, you are being confronted with symbols. Actually, every time you speak you are using symbols. You talk about the smooth richness of your last chocolate milk shake. What you share with your friends is not the actual shake, but words that stand for the pleasure you got from drinking the last drop and then spooning the ice cream out with an already dilapidated straw.

JUST AS WE USE SYMBOLS to stand for thoughts and things, so does the Christian church have hundreds of symbols that it uses to remind us of things in our faith. Many of these have come down to us from the very early years of the Christian church. They were used to teach the truths of our faith. During days of persecution, symbols provided the Christians with a "secret code" which they could use to

communicate with one another without their enemies knowing what they meant.

Some of the symbols stand for ideas that cannot be fully expressed in words. We want to look at some of these symbols and learn what they are trying to tell us. Next Sunday when we go to church, we'll see some of these sacred objects. Let us learn to listen to them for they are silently trying to speak a message to us. There are sermons in stone and prayers in glass.

THE CROSS: One of the first things you notice as you glance at an altar is a cross. If you will look about you, you will see many crosses not only on the steeple, but in the windows and chancel furniture as well as in the very shape of the church itself.

The cross reminds us of the sacrifice that Christ made in His life and death that we might have life through Him. It shows us how terrible our sins are that sent the Son of God to a most honorable death. The empty cross reminds us that though He was dead, our Lord lives. The empty cross reminds us not only of what happened on the first Good Friday, but also of our Lord's victory over sin and death and the first Easter morn.

CHI-RHO (pronounced KEE-ROW): This looks like an English "X" over a "p". Actually, the letter "C" looks like an "X" is like the Engl

and the letter that looks like a Greek "r". What we have are first three letters of the word "Christ", and this symbol is an abbreviation for the Greek word for Christ. Rho represents two letters in Greek, three in English.

Every time we see this symbol, it is to remind us of all our Lord has done for us. A little girl told her parents that she didn't like the Sunday school she was attending because she didn't hear enough about Jesus. The Lord Jesus is or always should be at the center of our faith and our worship.

IHS: This is another symbol for our Lord. The second letter is not an "H". It is the capital form of the long Greek "e". These three letters, IHS, are the first three letters in the Greek word for "Jesus". The "i" becomes "j". The middle letter that looks like an "H" is an "e". So what we have is "Jes", which tells us that Jesus is the Saviour of the world. Your church may have this symbol IHC. It is an older form but means the same thing.

FISH: Who would ever have thought that a fish could be a sacred symbol! Our Lord once spoke of His disciples as "fishers of men", but the fish does not stand for the disciples, but for Christ Himself. If you saw the movie, "The Ten Commandments", you may remember seeing a fish used as a "secret code" symbol. In the early days of the church it was dangerous to be a Christian. The Christians needed a symbol that would show their fellow Christians that they were followers of Christ, but which could not be understood by those who were not Christians. They had to do this so that some Christians could remain alive to continue their witness for Christ.

They used the fish, which reminded them that Jesus Christ is the Son of God, the Saviour. If you take the first letter of those words—Jesus Christ, Son of God, Saviour—in the Greek, here is what you have: I-CH-TH-U-S, which means "fish". This combination of letters

spells out the Greek word for "fish". No wonder the pagans didn't understand what the symbol meant!

THE CIRCLE: The circle symbolizes the eternity of God. It is a figure with an unlimited number of sides, and is endless. Sometimes three circles are interwoven to suggest that Father, Son, and Holy Spirit are equal and one. Sometimes the circle is interwoven with a triangle with all its sides equal (an equilateral triangle, it is called). The meaning is much the same.

THE CROWN: Our Lord's victory over sin and death is brought to mind by this symbol. When He came to earth as a tiny babe, pure and sinless, He broke through the dark veil of sin and began His victory over the powers of evil. In His death and resurrection this victory was completed. Those of us who know Him as our Lord share this victory. Sin and evil are no longer our masters. The crown is sometimes used with a cross. This shows our Lord's victory through suffering.

THE DOVE: Read the accounts of our Lord's baptism and see how the dove is used in the description. When we see this symbol in our church, we ought to think of the Holy Spirit and the gift of peace. It should also bring to mind our Lord's baptism.

LAMB OF GOD: John the Baptist referred to Jesus as the Lamb of God. We cherish this symbol as a reminder of our Lord's sufferings and the sacrifice that He made on the cross. You may see this symbol in any one of several forms. One has the lamb resting with a banner containing the cross. Another pictures the lamb standing and waving the banner of victory. Still another shows the lamb lying on a book from which seven seals extend. The symbol reminds us of the suffering, victorious, ruling Lamb of God.

ALPHA AND OMEGA (pronounced oh-MEH-gah): The first and last letters of the Greek alphabet are alpha and omega. In our churches, the two letters are often interwoven. Alpha looks like an English "A" and omega

(really a long "o") looks somewhat like a horseshoe. As the beginning and end of the Greek alphabet, these letters remind us that our Lord is the Beginning and the End of our faith. From start to finish it centers in Him. Christianity without Christ would be impossible. "Alpha and Omega", along with many of the other symbols in our churches, help us to remember that "Christ is not valued at all unless He is valued above all".

A WORD TO THE LEADER

The purpose of this program is to cultivate an appreciation for the symbols which early became a part of the church's life. The material first treats of the place of symbols in everyday life. We then take up a few of the church's symbols for individual discussion. A short program obviously cannot deal with all the Christian symbols. We have selected a few of the very ancient ones that relate largely to Christ.

The program is organized in such a way that there should be one person to introduce the topic and one person assigned to each of the symbols. The persons assigned the parts on specific symbols should get large pieces of cardboard and draw on them the symbols they are to discuss. These drawings should be made just as attractive as possible, and should be held before the league during the discussion. If the leaguers prefer not to memorize their parts or paraphrase them in their own words, they might write them on the back of the sheets of cardboard.

If your group is not large enough to present the program in this way, you may find it possible to make the program into a pantomime. Reword the material in the first person and let the symbols speak for themselves. Two leaguers could easily handle the displaying of the cardboards.

It is very likely that many of the symbols in your church are not touched on at all in the material. The number and variety are so great that it takes long books to discuss the whole range of symbolism. If you need additional material, you will find help in F. R. Webber's *Church Symbolism* and Howard R. Kunkle's *Symbols and Terms of the Church*. There have been two excellent articles on symbolism in *Luther Life*. See the issues for December 1952 and August 1953. Your pastor will likely have these materials in his library.

WORSHIP SUGGESTIONS

The general order for worship in the *Christian Youth Hymnal* (beginning on 308) may be used up to and including the second hymn. The following hymns are suitable: "Behold Us, Lord, a Little Sparrow" and "Angel Voices Ever Singing". The leaguers may return to their meeting after the symbol-seeing tour through the church and sing "O Saviour, Precious Saviour". Psalm 148 and prayer 34 in the *Christian Youth Hymnal* (pp. 368, 369) may be used.

SUPPLEMENTARY MATERIALS

If a visit to the church is impracticable, you may conduct a quiz on symbolism. In the following Scripture passages and leaguers suggest what symbols are related to the passages. You may want to include more of these symbols in the main part of the program.

1. Psalm 98:1 (the hand of God)
2. Psalm 121:4 (the all-seeing eye)
3. John 10:11 (a staff)
4. John 1:29 (the Lamb of God)
5. James 1:12; Rev. 2:10 (the crown)
6. John 15:1 (the vine)
7. I Cor. 10:4 (the Rock)
8. John 8:12 (candlesticks)
9. Heb. 6:19 (the anchor)
10. Rev. 1:8 (Alpha and Omega)
11. Matt. 3:16 (the dove)
12. Acts 2:3 (the tongue of flame)
13. Psalm 119:105 (the lamp)

The following questions are suggested for further study. Your pastor will be glad to help you.

1. What is the difference between a symbol and a picture?
2. Why did the early Christians use symbols?
3. Have all the denominations continued the use of symbols? If not, why?
4. How can symbols help us in our worship services?

SOMETHING TO DO

Do you know what the Luther League emblem is? Do you know what its various parts and colors mean? Is this emblem on the wall of the room in which your league meets? If your league room isn't equipped with a Luther League emblem, get a piece of plywood and paint an emblem. Have a special program to present the emblem to the league and explain its meaning.

RL CORK was a whiz at math. He made straight "A" on the stuff. That kid even tackled tough math problems as a hobby, like you or I could play hockey or build model airplanes.

But Carl Cork was a poor sport. He couldn't take a joke. He was a bad sport in anything. Rumor said that Carl had cheated in history and English to pass. He was a whiz at math, but had never mastered other subjects. He was a whiz at math, but he didn't know how to measure his life; he knew the value for only one small part of life.

What Carl didn't know is that while money is important, getting along in *all* of life is more important. He had no standard nor sure standard for *living*.

There are lots of folks who don't know how to measure their lives.

MEASURE BY PARENTS?

Some boys and girls measure themselves by their parents. All of us do sometimes. We think that we're doing pretty well if Mother or Dad doesn't yell for a day or a week. Some adults think they are doing well, too, if they have more money than Dad, or if they have a better house, or secure a better location for their home. At times, young people try to be as sophisticated and socially accepted as their parents. This may be good or it may be bad.

MEASURE BY NEIGHBORS?

Jim Jones was an average, intelligent, well-behaved teen-ager who liked to think of himself as a "real gone" guy. He was lots better looking than Hal Morris who lived in the house next door to him. And Jim knew it. He played the horn better than Spike Smith who lived across the street; better, too, than the Miller girl who was five years older. It was easier for Jim to go on a date with Janie Stevens, or with almost anybody else, than it was for the old Mopey Morrow. All Jim Jones had to do was to look around him and, judging by the guys and gals who lived in his neighborhood, he had no trouble

By Charles Wessinger

Measure

by the

Master!

Neither your parents

nor your heroes

are adequate standards

by which to grow

in convincing himself that he was an "O.K. Joe."

CHOOSE HEROES?

Otis O'Neal did that. Otis O'Neal faced plenty of discouragements before he climbed to the top of the success ladder. An outstanding Negro in the South today, he was born at Sugar Hill plantation in Upson County, Georgia, of parents who had been slaves. You might think that young Otis would have quit going to the little one-room school and worked in the fields to become a sharecropper or tenant farmer like other Negro boys did.

But this lad read of how Tuskegee Institute was helping boys like himself to help themselves. He set his sights to go there. Eventually, he did go.

He was assigned to sleep on a cot in the office of George Washington Carver. (There just wasn't enough dormitory space.) Carver became his hero, his model for life. Otis O'Neal sat on the cot or on a stool in the little laboratory, watching goggle-eyed for hours as the great Negro scientist found new uses for the humble things which his people had or could produce in plenty.

O'Neal might have given up his high purpose, and excused himself by saying that he could never do the things his hero was doing, that he lacked Carver's skill, or intellect or diligence. Instead, he found inspiration in Carver's life and work. He too wanted to do things for his race. Following the Negro scientist's advice, he went back to Georgia to show his own people how to make a good living from the soil.

"The Progressive" cited Otis O'Neal in 1946 as "The South's outstanding Negro citizen." He measured his life by the life of his hero and kept climbing toward his goal until he approached the stature of his model.

WAIT A MINUTE!

Let's stop. Let's think. How—or by whom—are you going to measure your life? By your parents and their standards? They may be good or bad. Such measurement might be fairly accurate

if yours is a Christian home and if standards of your parents are the standards of Christ. But it could be an inaccurate measurement if this were the case.

Measuring ourselves by our neighbors isn't always to be recommended, either. There's too much of the spirit today trying to "keep up with the Joneses" when many times the things the Joneses are doing or saying or buying really aren't worth keeping up with. Besides, it can be dangerously deceptive to measure by one's neighbors. It can make one too smug and too self-satisfied, especially if we happen to be sort of a fish in little ponds.

JIM, FOR EXAMPLE

Remember that story of Jim Jones? If Jim had lived in some other neighborhood he might not have been such a "hot shot" after all. Sure, he was better looking than the fellow who lived next door, but not the most handsome boy in the class, by any means. He played the horn better than Spence Smith, but not nearly so well as he might have if he had practiced with more regularity. And so it goes . . . He was measuring himself by the standards of ordinary folks who lived next door.

Even measuring by our heroes is no sure-fire. It worked fine for Otis O'Neal for he chose a hero who possessed the measure of a real man. We may not make so wise a choice. There's always the danger of misjudging ourselves whenever we measure by our heroes. Our talents, personalities and inclinations may be quite different from theirs.

WE NEED ABSOLUTES

That's right. If we are to measure ourselves accurately, we must measure by a standard that can't be wrong; a standard that is universally true; an accepted, one that does not vary with change. The standard of only one meets these requirements. That's the life of Jesus Christ. If we hope to have any accurate judgment or measurement

our lives, we must measure by the standard of His life can't be changed. Not only the greatest among us but also God the Father has put His stamp of approval on the Master's life. At His baptism and again on the Mount of Transfiguration, the voice of the Almighty was heard proclaiming of Jesus, "I am well pleased." The standard of Jesus' life is true for every age and nation and people. It is a changeless standard and one that can never be changed, for the life of Jesus was the perfect life. The con- tinuing life of Jesus in His people uplifts and prods them along the way to His standard.

MEASURE BY THE MASTER

On a tape line which is used to measure in major construction work, there are feet and inches and marks to indicate halves, quarters. In the life of Jesus Christ we see the marks of *courage* and *honor*. He dared challenge the standards preached by the Scribes and Pharisees, men of power in ancient Palestine. He did it for God's glory and man's good.

He expelled the money changers and merchants from Jerusalem's temple, although they had the protection of the most powerful leaders in the city. The Master displayed courage so that honor might be given to His Father's house. He did not flinch upon facing the Jews, but bore it manfully, that the Father's will might be done and His purpose fulfilled.

Do you have courage like Christ's? Let His example instill courage within you and fire your sense of honor.

In the life of Jesus we see the marks of *righteousness* and *integrity*. In the midst of a generation of thieves and liars, He spoke God's truth and practiced the laws of godly living. In a generation that knew little respect for man, He declared that all men are the children of God. When those about Him closed their eyes to the evils of the day, He gave them examples of pure living.

Do your words and deeds reflect the righteousness and integrity of the Master? You may bring your life into harmony with His through the fellowship of prayer.

In the life of Jesus we see the marks of *strength* and *power*. A champion of righteousness and a protector of the weak, he also demonstrated his power over wind and wave, over life and death, over body and spirit.

Do you have the strength and power to keep on doing what is right? Turn to God's Word and the Sacraments for the needed help.

In the life of Jesus we see the marks of *consecration* and *purpose*. He didn't differ with people just to be different. He advocated change only where change was essential. He knew the Father's will perfectly and sought earnestly to perform the same. That was His high purpose in life. Is it yours?

High Christian purpose can become a part of life for you if you will walk and work with Jesus. Take your measure and build your life by the standards for faith and life which He set for His followers.

SUGGESTED OUTLINE

- Call to Worship (quiet music)
- Hymn—"Beautiful Savior"
- Scripture—I Corinthians 4:1-4 or Matthew 7:21-27
- Prayer
- Offering
- Hymn—"I was made a Christian"
- Topic

THINGS TO DO

Let persons described in the topic be presented by leaguers dressed for the part. When program turns to a discussion of the Master, a portrait of the head of Christ by Sallman or Jambor might be brought forth to focus attention reverently.

The Master served others, so should leaguers serve. Below are some suggestions for Lenten service projects:

- volunteer your services to assist Red Cross, Red Feather or other service agencies in your community ministering to the sick and needy.
- offer to assist in the nursery during the worship hours, especially for "extra" Lenten services and meetings.



Hold Your Tongue!

Gossip is like a bag of feathers scattered in a high wind

By Arthur M. Yeagy

"**P**ASTOR, you've got Sally all upset!" exclaimed Jean as the pastor welcomed the girls into his study following catechetical class.

"Well, it's like this," Sally began in her own defense. "I had a Lenten program all figured out. I was going to give up cokes and candy. But in your sermon Sunday morning you said that going without things isn't enough."

Jean couldn't sit quietly, "Didn't you say that sort of thing was being negative about Lent?" she asked.

"Yes. I said that there were other ways in which we can observe Lent as a training period for the soul," the pastor commented kindly.

Sally's puzzled expression slowly appeared. "As a training period for soul," she repeated after him. "I know, Pastor Wendler, that sounds sensible. Is that what you meant about studying the way we talk and the results of the words we use?"

"Yes. It's a good way to let Jesus Christ have more influence in your lives. You learn to have more control of your tongue. It may be surprising but you will find things going much more happily when you are with your friends and families."

"But pastor, isn't that stretching religion a little too far? Does the Bible say anything about the way people talk?" asked Jean.

"Yes, there are many things in the Bible about the way people talk,

the make of words, the right and proper use of the tongue.

Notice the control Jesus had over His words. He never used words carelessly, in any way that hurt anyone. His words were always helpful. His words helped people. There was power in His words when he used them."

Pastor Wendler paused, and Sally quickly spoke up: "I like that idea. The time Jesus spoke he used words to help people. The Sermon on the Mount is like that, and his blessing of the children. Then there are his talks with Nicodemus, the rich young ruler, the woman at the well. But are there any actual teachings or warnings about the ways we should use words?"

Pastor Wendler rose and handed the Bibles to Sally and Jean. "Let's look in the Bibles. Here in Matthew 5:37 Jesus tells us to keep our talk plain and straightforward. And here in 1 Peter 3:10 we have the recipe for a happy marriage. And look at the third chapter of James on what a mighty thing the tongue is and how harmful it can be when it gets out of control."

The girls sat reading James 3 for several minutes. Jean was the first to speak. "'Hold Your Tongue' would be a good Lenten motto, pastor. And it would be something to work at and pray about too. Can you give us any examples of the right and wrong use of tongues?"

Pastor Wendler smiled. "I believe I can. Do you remember that tape recorder our church bought last year? We practised and training I had our Dramatics Club record several short sermons. Listen to this one."

"GOSSIP"

The tape recorder was soon set up and this is what the girls heard:

FIRST VOICE: "Say, what has happened to Bill? He has dropped out of many things lately. Did someone hurt his feelings?"

SECOND VOICE: "Oh, haven't you heard? His father lost his job at the bank. I suppose Bill is down at the store about it. I'll bet there was something about the bank."

FIRST VOICE: "Oh boy! Wait till I tell the other fellows."

Sound of door opening and closing, and footsteps.

THIRD VOICE: "What's up, fellows?"

FIRST VOICE: "Did you hear about Bill? His father lost his job at the bank. Embezzlement or something, I'll bet. And Bill is ashamed to show his face."

THIRD VOICE: "Now wait a minute. Let's get things straight before we start talking. Bill's father was ordered to take six months rest by his doctor. He'll be on a reduced salary. Bill offered to take that evening job at the store to help out until his father is well again."

SECOND VOICE: "Gee, am I glad you came in when you did. Were we ever close to spreading a lot of ugly gossip!"

Pastor Wendler turned off the recorder.

"Any ideas?" he asked the girls.

"The boys certainly started out without much sympathy for Bill", Sally suggested.

"Yes, gossip is like that. We start off to chew on what seems to be a juicy morsel, and forget to consider first the feelings or the troubles of the people involved, nor do we show any desire to help," Pastor Wendler replied.

"And they jumped at conclusions," said Jean. "They didn't really know Bill's father had done wrong. But they used some fancy guesswork. They were all set to talk about it without bothering to make sure of the facts."

"Don't miss the importance of the third boy's part. He knew the facts. He used his tongue in the right way to get them across. He didn't keep quiet saying to himself that it was none of his affair or that everything would turn out all right when the truth got around. You see, gossip is like a bag of feathers. It is much harder to gather them up when they are blowing around than to keep them in the bag where they belong," the pastor concluded.

"Do you have any more skits, pastor?"

"Yes, here is another one, 'The Thoughtless Word.'"

There is the sound of a girl crying. Sobs come, some muffled, others bordering on wails. Phrases such as "How could she say that?" "I wish I were dead!" "Is that what they all think of me?" are heard.

A door opens and closes softly. The voice of the girl's mother is heard: "What is the trouble, dear?"

GIRL'S VOICE: "Oh, leave me alone, mother. I never want to see those girls again."

MOTHER'S VOICE: "Did you have trouble at school?"

GIRL'S VOICE: "No. Well, I mean yes, in a way I did."

MOTHER'S VOICE: "I'm sorry. Want to tell mother about it?"

GIRL'S VOICE: "Oh, mother! I never thought it would happen. The girls have been so good since I had polio. They never teased me about being lame. But today as I went by the girls' lounge I heard Betty say 'Let's not have that skating party. We don't want to rub it in on Limpy.' I guess they saw me, because everyone was suddenly quiet, and I thought I heard a queer giggle or two."

MOTHER'S VOICE: "It's too bad that happened, dear. But as you say the girls have always been considerate. And it sounds as if they were trying to plan something in which you could take part. No doubt Betty is more than embarrassed by that thoughtless remark."

GIRL'S VOICE: "Perhaps you are right, mother. I'll try to see it that way." (*Voices of several girls are heard in the distance, coming closer. A door opens, girls enter.*)

SECOND GIRL'S VOICE: "You home, Helen? Here's Betty, the prize heel, to see you. Gee, I never thought my tongue would do such a trick. Will you forgive me? Wait till you hear the fun we have planned for all of us."

GIRL'S VOICE: "Oh, I'm so glad. I should have known it was like that. And we must have the skating party sometime. I have some sharp ideas for a can-teen."

VOICES: "Oh Helen, you are grand.

Your good heart more than makes for a lame leg."

Pastor Wendler turned the record off again and remarked, "There are both the good and bad side of our tongue of ours. The thoughtless remark of the unhappy girl, the understanding mother, the honest friend willing to play the music and admit her wrong."

"And a sense of humor", put in Susan.

"Yes, and a warm heart", said Jean.

Pastor Wendler turned to the record a third time. "The last skit is played in the boys' locker room at Central High. The coach is having a hard time to heart talk with his baseball team."

"ONLY A LITTLE LIE"

COACH: "Fellows, our team was doing great the first part of the season. But now everything seems to be going wrong. We've dropped the last two games, and our toughest game comes the day after tomorrow. I can't finish it out. Can you?"

FIRST PLAYER: "Well, coach, I know the high school league rules. A player is permitted to play for money for any 'pro' team. The fellows I've heard that our left fielder, Jim, played in several games for the Hawks. He was paid for it. We don't really believe in it, but it has made us all suspicious and we can't put our hearts into the game."

COACH: "I can scarcely believe either. Jim, tell me straight. Is it true?"

SECOND PLAYER: "No coach, it isn't. I watched the Hawks practice, and last evening I took part in batting practice. But I didn't play in a game, I wasn't paid."

COACH: "I believe you, Jim. But how did this report get around?"

THIRD PLAYER: "Coach, I think I can solve this. You recall I played center field for awhile. I guess I was jealous of Jim, so I decided to plant a little lie and clip his wings. I have felt pretty miserable ever since. My jealousy, the lie, the team's slump, and the q

Jim took it left me pretty well up. I didn't know how to undo wrong I had done. I'm sorry, coach fellows. If you can forgive me, I'll make it up by doing my best for team."

ACH: "Spoken like a man! I think a lesson for us all. What do you

PLAYERS' VOICES: "Let's go, coach. Be a team again!"

The recorder was halted again, and Mr Wendler turned to the girls. "It's hard to see the ugly parts of that is it?"

ly answered, "The lie was the . It came from one player's jealousy and desire to hurt another player." liked the quiet and friendly words of the coach", Jean put in. "I'll bet the boys think he's swell. The player who offended held his tongue. And the boy who was in the wrong spoke up the right way when he had the chance."

There you have it. Respect the tongue. It can do a lot of harm, but it can do a lot of good too. Not a bad team project. Shall we go to work now?"

THE LEADER:

A little advance planning will enable you to make more effective use of the three skits in the topic.

The simplest way will be to assign the parts in each skit and have leaders read

They will be much more effective to have parts rehearsed beforehand, memorized, appropriately dramatized and staged. They can be as elaborate as you want them to be.

In either very effective way depends on access to a tape recorder. If you have people who can read the parts well, use the skits for the tape recorder, and when you come to the skits in the topic, refer them back to the leaguers.

In either case, pause after each skit. Instead of having someone read the comments for Mr Wendler, Sally and Jean at those times, ask the leaguers to list the instances of the right use and the misuse of the tongue. Have a blackboard with someone

ready to write the findings of the leaguers in parallel columns properly headed.

AIDS TO PLANNING

First step in the presentation of the topic may be a discussion of Lenten observances, evaluating them in the light of their contribution to Christian character and training. Decide whether the common forms of Lenten self-denial are mostly positive or negative.

Learning about the right and wrong use of the tongue should be introduced as a good Lenten discipline. Turn to the Bible passages mentioned in the topic, perhaps also to the ones mentioned below.

The skits may then follow.

The topic may be concluded as leaguers plan definitely to be on the lookout for instances of the right and wrong use of the tongue in themselves and others. Watch for situations where trouble is in sight because someone didn't guard his tongue. Try to create happiness and help others by saying the right thing. Keep a record of how often this happens during the remainder of the Lenten season.

USING THE BIBLE:

Talking about God—Psalm 145:11

Words and Knowledge—Proverbs 17:27

The right word—Proverbs 25:11

Words that build fires—Luke 24:32

"Seasoned with salt"—Colossians 4:6

Are your words sound?—2 Timothy 1:13; Titus 2:8

Speak no evil—James 4:11

WORSHIP SUGGESTIONS:

Responsive Reading—Psalm 19

Scripture—1 Kings 19:9-13

Hymns—"Lord, Speak to Me" (CYH 260)

"Break Thou the Bread of Life" (CYH 143)

"Take My Life and Let It Be" (CYH 249)

"Lord, for Tomorrow and Its Needs" (CYH 89)

Prayer—Holy Lord Jesus, who in Thy great and loving purpose dost depend upon us to be the messengers of Thy salvation, truth, and grace: so possess our hearts and minds, and inspire our speech and acts, that wherever we are, whatever we do, we may so work and live, that all about us may see and know Thee and desire to be Thine; through Thy mercy, O our God.

Houseclean Your Mind!

But just sweeping out the evil thought
is not enough...something new must be added

By Arthur M. Yeagy

The scene is Pastor Wendler's study. The time, about 4:30 Wednesday afternoon in the week following the conversation between Sally and Jean and their pastor. Present in the study are Pastor Wendler, Bill Wiggins, John Anderson, and Harry Jonas. Bill and John are active Luther Leaguers. Harry has not been very active in church affairs, but he is a good friend of the other two boys and has attended league several times in recent weeks.

Pastor: I am glad I can meet you today. Did you say something came up at the league meeting Sunday evening that you want to talk about?

Bill: It was after the meeting, Pastor. Sally and Jean were telling us about their talk with you. In fact, they gave us a pretty full account, starting in the way it grew out of Sunday morning's sermon.

Pastor: Don't tell me that sermon is still raising echoes! Our seminary professor must have been right when he said: "Never underestimate the power of a sermon!" Is there something particular that you have in mind?

John: Yes there is, Pastor. We are all for the idea of a more positive observance. We agree that continuing our speech is a good start. Harry is interested, too. He says if he can get that religion can get down into our personal lives and meet our problems he wants to hear more about it, in and out of it.

Bill: Harry is the one that bro-



the point. He took exception to that and skit that the girls heard from the recorder. He said it didn't go far enough.

Pastor: Is that right, Harry? What do you feel was missing?

Harry: Well, I think we ought to look a little more closely at the fellow who told the lie. That boy has a problem that won't be solved by merely urging him to hold his tongue.

Pastor: I think you have something to say, Harry. It was the way he felt that caused him to speak the way he did. The lying words were the result of something that was wrong in his heart and mind.

John: Would you call that "something" jealousy, Pastor?

Pastor: I would. Jealousy was back of the lie.

Harry: But what can religion do about that? Can it do more than say "I won't say this," and "Say that!"?

Pastor: Back of most of our words, good and bad, are thoughts that come from the mind and heart. The words reflect the state of the mind and heart. If the mind is cluttered with ugly thoughts, ugly words will come out.

Bill: Then the real power for good or evil is in the mind and heart?

Pastor: That is right. Our words are instruments or tools. A heavy wrench in the hands of a maniac can maim or kill. In the hands of a skillful workman it can be used to repair and maintain valuable machinery. It is very important to be sure what kind of man is handling the tools.

John: Then that means we ought to be careful about the kind of minds and hearts we have since they are to be in charge of our words and acts.

Pastor: Right again. And if we are not satisfied with the heart and mind, a bit of straightening up, shall we say "housecleaning," is in order!

Harry: Fine, so far. Now, how does religion help?

Pastor: Let us turn to our Bibles. (Pauses while Bibles are passed around.) Here is Proverbs 4:23. This wise writer knew that the state of the heart is the most important thing.

Bill: Then is it simply a matter of chasing out the unworthy thoughts?

Pastor: No, that isn't enough. Jesus told a story about that in Luke 11:24-26. The evil spirits had been put out, but nothing good was put in their place. Presently a lot of bad spirits returned and the poor fellow was worse off than he was before.

John: Pastor, Jesus is as up to date as today's newspaper! The other day one of the fellows told a story I'm not exactly proud to say I heard. Do you know, I've had the worst time keeping it out of my mind. I've tried saying "I won't think of that!" and it doesn't work. Is that what Jesus was driving at?

Pastor: Exactly! That is why St. Paul so often gives lists of good things to think about and live by. Take Philipians 4:7-9 for instance. Even as you read those words you feel clean and good inside.

Harry: It seems to me a lot of us would like to clean out the dirt from our mental houses, but then we stop there. We want to think and live clean but the things we surround ourselves with aren't much help. I mean, I know a lot of fellows who say they want to do the right thing but they never seem to get further than the comics and the movies. I guess I've been like that myself.

John: I remember those studies of comic books and the movies in "High Ideals" several years ago.* A lot of comics and movies are good, clean fun. But a great many only clutter the mind with more dirt.

Bill: I'm going to look up those lists again and try to go by them.

Pastor: (Picks up a copy of "Luther Life.") Yes, and here is a copy of "Luther Life." You might like to check

the notes on the movies in it a month. I can't think of a better way to encourage the worthy thoughts we have been talking about.

Harry: (He has been paging through a copy of "High Ideals.") I don't see any movie notices here. But did you see the book reviews? Some of these books look mighty good to me. I guess if I fill our minds with reading like that, those other thoughts won't have much chance.

Pastor: Yes, and that same idea has been good in other places too. John, I told Harry about that skit the Drama Club put on last year. "The Ill-Fated Room" I believe it was called.

John: Oh, that! It was pretty good. I believe me, but it had a point. It opened the curtain on a pitch of the stage. Three fellows were made up to represent three little morons. This is how it went:

First Moron: It's dark in here. What are we going to do about, gang?

Second Moron: Leave it to me. (Shouts:) Get out of here!!!

Third Moron: Not so good! Let me try. Here goes my cap pistol. Double load too. BANG!!!

First Moron: Oh, now I remember. Grandpa always said "When it gets dark light a candle!" I'm going to try it! (Strikes match, lights candle.)

Pastor: Sure it's corn! But a good grade. You see, *hate* is like that. Shooting and firing guns are the only means some people ever use to get rid of hate. But when you let a little love in, hate just disappears like the darkness when the candle is lighted.

Bill: Would this be an example of the general idea we're driving at, Pastor? I read a story last fall about a man who could never get enough money. He used every means, some just barely legal, to pile up all he could. Never spent very much either. But one day he accidentally gave a few dollars to a poor family. He was so amazed by

* See *High Ideals* for summer, 1947, pp. 12 and 46.

it did that family that he used all spare time and all his spare dollars that to see what good he could do for some poor folks. He didn't buy his money. But he got a different outlook on it.

Pastor: Greed was destroyed in that Bill. But it didn't happen by merely saying "Don't be greedy." His life captured by the thrill he got when he saw the power his money had to do for someone else.

Harry: How about this, Pastor? I thought of a boy in the town where I used to live. He was the most selfish boy I ever heard about. No matter what was said or done it reminded him of something he had said or done.

Pastor: And he always said or did better, I suppose? Reminds me of a new disease, "Inflammation of the

Harry: Yes, and he always excused himself because he had convinced himself that his health wasn't good. It seemed he had to prop himself, making excuses for his health by acting and talking badly. One day he visited another boy who was really laid up, a hopeless cripple. A happier, more unselfish boy you never saw. That cured my "cate" friend. He became so interested in others, especially in the crippled boy, that his own selfishness disappeared. And he discovered his health was right rugged too!

John: Fellows, it's time to go. We've run out of our pastor's time. I think we've gotten the idea. The big thing is to chase out the unworthy thoughts and attitudes by letting in the good ones. Right, Harry?

Harry: Right! And Pastor, you'll be seeing more of me around here!

Pastor: It was great to talk with you. Always remember that you will need help, not only the help of your parents, or my help, but above all the help of Jesus. His help is most important. If you get discouraged, think of Jesus. Make words like those of Philippians 2:5 your Lenten motto!

TO THE LEADER:

Choose three boys from the league to take the parts of Bill, John, and Harry. Have them prepared to read slowly and with good expression. An older boy can take the part of Pastor Wendler. Or your pastor may be available and willing to take this part.

Do as much or as little as you wish to make a setting that looks like a pastor's study. There should be chairs, a lamp, a table with Bibles and copies of "High Ideals" and "Luther Life."

Four scripture passages are mentioned in the topic: Proverbs 4:23; Luke 11:24-26; Philippians 4:7-9; Philippians 2:5. It will be effective to have the speaker pause at the end of the sentence mentioning each reference while a clear, strong voice off stage reads the passage.

Try staging the little skit about the three morons. "The Dark Room." That will be a play within a play, but you can do it. It should be fun and much more effective than having to read as part of John's speech.

Note the five undesirable qualities mentioned: impure thoughts, jealousy, hate, greed, selfishness. Ask the leaguers to locate them as they hear the topic presented. Ask them to name other effective ways of overcoming these undesirables, or other instances of the harm they do.

USING THE BIBLE:

Heart and Life—Proverbs 23:7

The Cleansing Fire—Isaiah 6:6,7

Jesus and our Thoughts—Matthew 9:4

Jesus' Knowledge of Men's Minds and

Hearts—John 2:24,25; John 16:30

Renewing the Mind—Romans 12:2

How to Think about Yourself—Romans 12:3

The Mind of Christ—1 Corinthians 2:16

WORSHIP SUGGESTIONS:

Responsive Reading—Psalm 1

Scripture—John 13:1-9

Hymns—Holy Spirit, Truth Divine—(CYH 262)

Just As I Am, Thine Own to Be—(CYH 231)

I Would Be True (CYH 284)

Prayer—Almighty God, unto whom all hearts are open, all desires known, and from Whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Jesus Christ, Thy Son, our Lord. Amen.

Your junior high years forecast what your fifties
and sixties will be like...so be sure to
live now on the up and up

Start Training Now!

By Arthur M. Yeagy

GROWN-UPS sometimes make long and flowery speeches about how young people "are getting ready for life." They talk as if teen-agers are on a kind of platform or in a preparatory stage and that at the age of 16, or 21, or upon graduation from high school they will get pushed out on another level and then life will begin.

Your life is *now*! Your junior high days are just as much part of the whole pattern of your life as will be the days when you are in your twenties or thirties. When the total story of your life is closed, and "The End" is written, the pages of the early teens will be part of it. That makes the record of these days mighty important.

TEEN YEARS ARE TRAINING YEARS

But the teens are important for another reason. They determine the kind of person you will be in your twenties and thirties, your fifties and seventies.

LIKE THE ARROW

The *direction* of your life is being determined now. Have you ever watched the flight of an arrow? Its course in mid-flight, the distance it travels, how close it comes to the target are the things people notice. But all these things were present in the first few inches of the flight. An expert can watch the beginning of the flight and tell you what

the course, distance, and nearness the target will be. So with your life

... AND BETTER!

But at the same time there is a difference between the flight of an arrow and your life. After the arrow's flight has started we are powerless to change or correct its course. All things are determined before the arrow was released and by the way it was released. But your life can be studied, understood, trained, and changed even after its course has begun. You are not helpless. You are not hopelessly bound by the forces present before your life begins.

FIRST STEP: KNOW YOURSELF

Your life can be trained. Now the first step in training is understanding. Know yourself. What are your strengths? What are your weak ones? How can you determine these things? The best way is to have a pattern against which you measure yourself.

THE FOUR FOLD LIFE

Your life is more than the life of your body. It is more than that of the mind, or of the spirit, or of the way you live along with others. It is all of these things together: body, or physical; mind, or mental; soul, or spiritual; getting along with others, or social. We call this the Four Fold Life. You can't escape it. Your life *does* have these four elements.

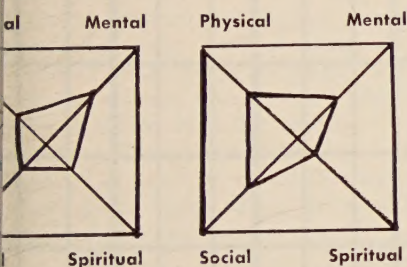
question is: how strong are these relations to each other? How well fed are you?

LIFE AGAINST HIS

Luke 2:52 we read that Jesus was in this Four Fold Way too. His was in perfect balance, and he lived the simplest possible life in each of the four areas. So why not measure your life against his. No, your life will never be balanced out as evenly and as fully as his. But why not measure yourself against the best?

How does your square look?

The chances are your square is quite different from the ideal. But there are reasons for that. Some things are holding



you back in some areas, helping you to grow in others.

HOW DO YOU RATE?

Use the chart on page 46 to study the balance of your life.

Do you have too many check marks on the right hand side of the chart? If so, that may be why your Four Fold Way Square is a bit shrunk or lop sided.

SECOND STEP: DO SOMETHING ABOUT YOURSELF!

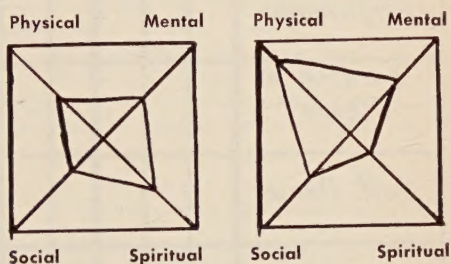
Take those check marks move over to the left side of the chart. No, don't try to square things by trying to balance down where you are a bit advanced. Bring up the laggard part of yourself.

That may be hard to do but it can be done. They told Glenn Cunningham a child that he would never walk again. But by determination and train-

ing he became one of the greatest mile runners. The poet Milton was blind but he wrote some of our loveliest verses. He had to string wires across his paper so he could write a straight line.

START NOW

Don't wait to start training. Start now. The fellow who says "I'll wait until I'm 20 to start training to be a runner," will never be a runner. The girl who finds she is weak in the area of forgiveness will never improve if she says, "Oh, I'll wait until I have something really big to forgive, then I'll start in." It is by developing the forgiving spirit in minor situations that we



become able to forgive in the great ones.

FORGIVENESS, FOR INSTANCE

Of course it is irritating to you that Joan forgot her algebra book and had to borrow yours. As a result you didn't get your work done on that key assignment. You got a B instead of the A you expected, and the chances are Joan is to blame. So you don't feel like forgiving her. Try to do so, anyway. That act of forgiveness matters for its own sake, now. It matters in your own character and in God's sight. It will pave the way for a forgiving spirit so that years later when someone's thoughtlessness makes you late for an appointment and you fail to get that ideal job you can forgive then, too.

AND KEEP AT IT!

Keep in training, too. It isn't enough to control your temper on special occasions only, or on holidays and birth-

	Excellent			Very Good			Good			Fair			Poor		
Honesty															
Obedience															
Control of Temper															
Industry															
Forgiveness															
Service of Others															
Self-Denial															
Friendliness															
Cooperation															
Dependability															
Clean Speech															
Tolerance															
Knowledge of Bible															
Faith in God															

and Sundays alone. If you lose
ol in between you wipe out your
every time. Steady, relentless prac-
s necessary.

member the story of the great
st? He practised several hours
He said, "If I miss practise one
I can tell the difference. If I miss
days, my wife can tell the differ-
If I miss three days, my audience
tell the difference."

YOU'D LIKE TO LET UP?

is so easy to excuse ourselves be-
e certain situations seem to invite
g up. Is it right that we are ex-
ed to be honest when lower grades
result? Or to obey mother when
gang has plans we don't want to
? Or to control our temper when
especially pesky gust of wind al-
wrecks that model airplane? Or
e decent toward that new kid when
gang is giving him the works?

ut real training and discipline are
that. They must go on all the time,
uding those times when it would
o nice to let up.

THE REWARDS OF TRAINING

those are good words: training, disci-
e. The soldier has them placed upon
by forces outside himself. You, now,
be your own drill master, your own
sergeant. Call the orders, and obey
n.

... Now

he rewards of sticking by a pro-
n of training are two-fold. There is
the good feeling you have at the
of each day, after each episode,
ause you were stronger than the
ation. *You* were boss, not some lit-
rritation or appetite. Who is *YOUR*
s, anyway!

... AND FINALLY

hen there is the reward, the prize
he end of it all. The controlled life,
poised personality, the unashamed
racter, the steady ability to meet life
l master it, the knowledge that you
not letting the Man of Galilee down,
se come at the end.

TO THE LEADER:

Note that the section headings form an
outline of the topic. With the aid of these
headings divide the topic into three or more
natural parts and assign each part to a
capable leaguer to summarize or discuss.

Have the leaguers rate themselves by the
Four Fold Life Chart and the self-rating
heart. Let them use these charts a second
time as they rate the person whom they
consider their ideal. Finally, have them
think of Jesus with reference to these charts.

Ask several leaguers to prepare in ad-
vance information about prominent people,
or persons they know, who are outstanding
examples of training and discipline in their
skills or character.

Two good books: *Better Ways of Grow-
ing Up*, Crawford and Woodward, Muhlen-
berg Press, and the Life Adjustment Book-
let *Understanding Yourself* by William C.
Menninger, M.D.

There are many self-rating charts in *Bet-
ter Ways of Growing Up*. Try to have the
topic end on a note of commitment to a
program of training and not merely on self
analysis.

USING THE BIBLE:

Be a good soldier of Christ!—2 Timothy
2:1-5

Things to put away—Ephesians 4:31-32

Satisfactory Record—2 Timothy 4:7,8

The Race is for all—1 Corinthians 9:24
Press on!—Philippians 3:13,14

Stripping for the Contest—Hebrews 12:1

Approved unto God—2 Timothy 2:15

WORSHIP SUGGESTIONS:

Responsive Reading—Psalm 27

Scripture—Ephesians 6:10-17

Hymns—Who Is on the Lord's Side?—
(CYH 228)

Living for Jesus—(CYH 238)

Give of Your Best to the Master—
(CYH 242)

Prayer—O God, who alone canst order the
unruly wills and affections of sinful
men: give us such a measure of
Thy grace that, forgetting those
things which are behind and reach-
ing forth unto those things which
are before, we may press toward
the mark of Thy high calling for
us in Christ Jesus, being assured
that Thou who hast begun a good
work in us will perfect the same
and bring us at least to the likeness
of Him whom having not seen we
love. Amen.

Book Reviews

for Junior High Readers

PAPI. By Eleanor Hull. Friendship Press, New York. 137 pp. cloth \$2.00; paper, \$1.25.

Not all Puerto Ricans live in Puerto Rico. Thousands have moved to New York City. Here in the crowded tenement section of East Harlem they are rapidly becoming a part of the land which has always been theirs. Papi is one of these Spanish-speaking Americans. This is his story, the story of a thirteen-year old who wanted to be a "toughy."

Papi gets into plenty of trouble and excitement, but he and his family also find new friends and pleasure because of the likeable, young neighborhood mission pastor.

Intermediates will find this book interesting to read. They will also be glad to learn more about our Puerto Rican friends in New York City.

A "Guide" on how to use *Papi* as a study or program book has been written by Louise B. Griffiths. It is available for 50 cents and gives added value to the book if a league group decides to read it together.

M. H. S.

ALFRED AND THE SAINT. By Priscilli D. Willis. New York: Longmans, Green & Co. 179 pages. \$2.50.

This is the story of a fourteen-year old boy who is a mute, never able to speak a word, and a noble horse named The Saint. Alfred's father was the huntsman and manager of the Midland Valley Hunt Club, and was expected to see that the horses were ready and fit for the owners when they came to ride. The boy often assisted the stable hands by exercising the horses and through this developed a special fondness for The Saint, a beautiful chestnut gelding.

Mr. Forsythe, the owner, had given strict orders that no one was to ride him, but Alfred dreamed of the day when those orders might be revoked and he could ride this fine horse. One day as Mr. Forsythe was riding The Saint, the horse suddenly collapsed from a heart attack. The doctor's

orders were to destroy the horse in order to avert future accidents to his rider.

The story of how Alfred rescued the horse and how he and The Saint honors at the Middle States Horse Show makes exciting reading, especially for those who like horses.

ERLYN WILKER
Intermediate Secretary
Luther League of Canada

INDIAN DRUMS AND BROKEN ARROWS. By Craig Massey. Zondervan Publishing House, Grand Rapids, Michigan. 153 pages. \$2.00.

Here is a delightful story of adventure and excitement. It takes place during the Revolutionary War with the action centering in the relatively unsettled area of New York around the Mohawk River Valley. Jefferson Lockwood, a lad of sixteen, leaves his home in Albany to go into this wilderness area to search for his father.

The pages telling how Jeff manages to escape hurt and possibly death many times in encounters with the Indians keep the reader interested in this book until the last page. This young lad learns many things about the woods through these encounters, a fact which lends an interesting touch of nature study to the story. By the same token, the story develops a deeper faith and understanding of God through his relationships with his missionary and his family.

You will be surprised at the circumstances under which Jefferson Lockwood finds his father. The events leading up to this are such that you won't want to put down the book until you finish the last page. Craig Massey does an excellent job of bringing this story to life. You will feel that you are with Jeff during each moment of his search for his father. For a book filled with faith, excitement and adventure, every teen-ager boy and girl will want to read *Indian Drums and Broken Arrows*.

HELEN NORTEMANN
Intermediate Secretary
W. Virginia L.L.